

Pali Text Society

THE NETTI-PAKARAṆA

of Kaccāyana

WITH

EXTRACTS FROM DHAMMAPĀLA'S COMMENTARY

EDITED BY

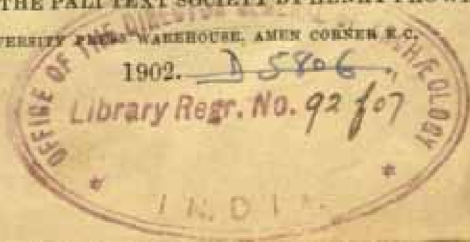
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LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY BY HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER E.C.

1902.



Printed by W. Drugulin, Leipzig.

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ABBREVIATIONS[1].

1. Canonical Books.

A. — Aṅguttara-Nikāya.
B. — Buddhavaṃsa.
C. — Cariyā-Piṭaka.
D. — Dīgha-Nikāya.
Dhp. — Dhammapada.
Dh. S. — Dhamma-Saṅgaṇi.
It. — Itivuttaka.
Jāt. — Jātaka.
Kh. P. — Khuddaka-Pāṭha.
K. V. — Kathā-Vatthu.
M. — Majjhima-Nikāya.
M. P. S. — Mahā-Parinibbāna-Sutta.
P. P. — Puggala-Paññatti.
P. V. — Peta-Vatthu.
S. — Saṃyutta-Nikāya.
S. N. — Sutta-Nipāta.
Thag. — Thera-Gāthā.
Thig. — Therī-Gāthā.
Ud. — Udāna.
Vin. — Vinaya.
V. V. — Vimāna-Vatthu.

2. Other Books.

Asl. — Attha-Sālinī.
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.
G. V. — Gandha-Vaṃsa.
Jin. — Jinālaṃkāra.
Dhp. A. — Dhammapada-Aṭṭhakathā.
Dīp. — Dīpavaṃsa.
Man. — Manoratha-Pūraṇī.

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[1] For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

Mil. — Milinda-Pañha.
Nett. — Netti-Pakaraṇa.
Nett. A. — Netti-Pakaraṇa-Aṭṭhakathā.
Peṭ. — Peṭakopadesa.
Sad. S. — Saddhamma-Saṃgaha.
Sās. — Sāsana-Vaṃsa.
Sum. — Sumaṅgala-Vilāsinī.
Vis. M. — Visuddhi-Magga.
Lal. — Lalitavistara.
Mhv. — Mahāvastu.
MBh. — Mahābhārata.
S. B. E. — Sacred Books of the East.
J. P. T. S. — Journal of the Pali Text Society.
J. R. A. S. — Journal of the Royal Asiatic Society.
Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
p. 11, l. 6 fr. b. read sukke.
p. 13, l. 12 fr. b. delete the full stop after ti.
p. 20, l. 13 fr. b. cp. A. II, p. 210.
p. 38, l. 5 fr. t. put a full stop after pahiyyati.
p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
p. 194, l. 6 fr. t. separate nayanti and tāyā.

INTRODUCTION.

The Netti-pakaraṇa, also called Netti-gandha, or simply Netti, i. e. the treatise or the book on 'Leading'[1], to wit

[1] For this rendering of the title of our work, see below p.194. The word netti mostly occurs in tappurisa-compounds, e. g. in bhavanetti, āhāranetti, dhammanetti, and buddhanetti. In one instance netti is used in a bahubbīhi, viz. netticchinnassa bhikkhuno (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the Abhidhānappadīpikā, s. v. bhavanetti), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning netti signifies the action of leading. Both meanings concur in bhavanetti and āhāranetti, which ultimately assumed the meaning of 'desire' or 'lust'. Bhavanetti (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit taṇhā. For taṇhā leads men to existence, and by taṇhā they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus bhavanetti is used as a synonym of taṇhā (see Abhidhānapp. No. 162), and in Nett. A. (fol. ṇā, obv., third line) bhavanetti (on p. 166, l. 9 fr. b.) is declared to be bhavābhavanayanasamatthā taṇhā-rajju. Āhāranetti, which is known to me only from It. p. 37 (āhāranettippabhavaṃ), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of taṇhā. In dhammanetti (Mil. p. 328) and buddhanetti (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by nayati, neti, and netti, but designates the instrumentality. Dhammanetti (cp. also dharmanetrī, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and buddhanetti, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa[1]. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text[2] which is to be found in each of the three MSS. used for the present edition the Netti is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (mūlasaṃgīti). A similar statement is made in the Commentary[3] and in the Sub-Commentary[4] (ṭīkā) to the Netti. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the Paṭiniddesa, where the doctrines uttered briefly in the Niddesa are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the Netti. In a passage of the Commentary[5] we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the Śikṣāsamuccaya by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 saddharmanetrīṃ occurs, for which the editor (in the Additional Notes) proposes to read -netraṃ. I may here mention also the compound bhagavannettika (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. [1] Sum. I, p. 17; Asl. p. 18. [2] See p. 193.
[3] See p. X. [4] The ṭīkā (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (pakaraṇa), adorned with the hāra-naya-paṭṭhāna (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (dhammasaṃvaṇṇanā) by the name of Dhammanetti". Thus it (the exposition) received its name. [5] See p. 194.

v. 3 of the Saṃgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsanavaṃsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)[1]. In v. 1193 of it a Commentary on the Netti[2] is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the Sāsanavaṃsa[3], a prose work compiled by the Burmese Paññasāmi in 1861 A. D.[4]. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsīlavaṃsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra[5]. We now turn to the Gandhavaṃsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana[6], at the request of the Thera Dham-

[1] Published at Colombo A. B. 2424, but not for sale.
[2] Nettiyaṭṭhakathā cāpi etā aṭṭhatthavaṇṇanā ācariya-Dhammapālatheren'evābhivaṇṇitā.
[3] P. T. S. 1897, p. 33. [4] See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the Sās.). [5] Sās. p. 99; 116.
[6] G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Caṇḍa) Pajjota of Ujjenī in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dhp. A. p. 157 sqq. (Fausböll). A ṭīkā to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita[1]. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows[2]:

Ṭhitiṃ ākaṅkhamānena ciraṃ saddhammanettiyā
Dhammarakkhita[3]-nāmena therena abhiyācito — (5)
Padumuttaranāthassa pādamūle pavattitaṃ
passatā abhinīhāraṃ sampattaṃ yassa matthakaṃ (6)
'Saṃkhittaṃ vibhajantānaṃ eso aggo' ti ādinā
ṭhapito Etad-aggasmiṃ[4] yo mahāsāvakuttamo (7)
Chaḷābhiñño vasippatto pabhinnapaṭisambhido
Mahākaccāyano thero sambuddhena pasaṃsito — (8)
Tena yā bhāsitā Netti Satthārā anumoditā
sāsanassa sadāyattā navaṅgass' atthavaṇṇanā (9)
Tassā[5] gambhīrañāṇehi ogāhetabbabhāvato
kiñcāpi dukkarā kātuṃ atthasaṃvaṇṇanā mayā (10)
Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsanaṃ
pubbācariyasīhānaṃ tiṭṭhate ca vinicchayo (11)
Tasmā taṃ upanissāya ogāhetvāna pañca pi
nikāye Peṭakenāpi[6] saṃsandetvā yathābalaṃ (12)
Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

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due to the circumstance that an anuṭīkā to the ṭīkā of the Abhidhammaṭṭhakathā is mentioned there by the name of Līnatthavaṇṇanā and also an anonymous ṭīkā to the Netti-aṭṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭīkā is missing, whereas a Niruttipakaraṇa-aṭṭhakathā-ṭīkā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti· (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭīkā or an anuṭīkā to the same work to which he had written an aṭṭhakathā or a ṭīkā.

[1] op. cit. p. 69. [2] vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. [3] Nothing else is known of him. [4] See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. [5] MS. has tassa. [6] The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsinaṃ samayaṃ avilomayaṃ (13)
Pamādalekhaṃ [1] vajjetvā pāḷiṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissām' atthavaṇṇanaṃ. (14)
Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhavo ti. (15)

If then the G.V. and, as the same observation holds true also of the Sās. and other books [2], this whole class of works ultimately depends upon what Dhammapāla, the reputed

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obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhiputhuttā | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako°. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvakabhāsitaṃ
Bhagavatānumoditan (MS. -tā anu°) ti ca;

whereupon the question is put:—Katham etaṃ viññāyatī ti, and answered by the words:—Pāḷito eva, na hi pāḷito aññaṃ pamāṇataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāḷi, sā pamāṇaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhataṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

[1] MS. has mahāda°. The ṭīkā, which has pamāda°, explains this word as follows:—Aparabhāge potthakārūḷhakāle pamajjitvā likhanavasena pavattaṃ pamādapāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojayanti taṃ taṃ Netti-pāḷiṃ tattha tattha udāharaṇabhāvena ānītasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasaṃkhātaṃ pāḷiṃ tasmiṃ tasmiṃ lakkhaṇabhūte Nettigandhe samma-d-eva niyojento. [2] Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vīra-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the Netti, had prompted them, the assertion of the Buddhists as to the age of the Netti evidently is a gratuitous one. It only follows that the Netti in its present shape was extant in the time of Dhammapāla, i. e. in the fifth century of our era[1].

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of Dhammapāla are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India[2]. The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the Netti. His name follows that of Buddhadatta, who composed the Jinālaṃkāra[3], and precedes that of Ānanda,

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Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ
Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the Sad. S.

[1] See Z. D. M. G. 51, 1897, p. 126 sq. [2] In the J. P. T. S. 1896, p. 64 the former of these two Dhammapālas is erroneously denoted 'native of Laṅkā' (Ceylon).

[3] G. V. p. 69. It is missing, however, in the list of the works of Buddhadatta (an Indian, cf. p. 66) given on p. 59 of the G. V. The Sās. (p. 29) relates, in accordance with the Buddhaghosuppatti (ed. J. Gray), p. 49 sqq., that Buddhaghosa and Buddhadatta had a friendly meeting on the ocean between India and Ceylon, and the latter declared the Jin. to have been composed by him. Sās. p. 33 we are told that Buddhadatta wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the Jin., ascribed this poem to Buddharakkhita, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a ṭīkā (called Jinālaṃkāra?) to the Jin. It is true that a postscript, to be found also in the Mandalay MS. of this text, names Buddharakkhita, but,

to whom a Ṭikā to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed[1]. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the Saccasaṃkhepa[2]. A third Dhammapāla appears in a list of (fifty-one)[3] scholars, all natives of Ceylon. He is named in this list between the author of the Vuttodaya, elsewhere called Saṃgharakkhita[4], and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars[5] who are said to have written at Arimaddana (Pukkāma) in India[6]. To the same group belongs a scholar, Saddhammapāla by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature ·On the book-making

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since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to Buddharakkhita by Mr. Gray, even if I could agree with him as regards the author of the Jin. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

[1] G. V. p. 60; 69; Sās. p. 33. [2] G. V. p. 60; 70; Sās. p. 34. In the latter book the author of the Sacca· is simply called Dhammapāla. [3] For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S. 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

[4] G. V. p. 61 oddly separates Saṃgharakkhita from the Vuttodayakāra; but cp. p. 70; also Sās. p. 34. As to the age of Saṃgha·, see Pali Studies by Major G. E. Fryer (1875), No. 1, p. 1; and, since Saṃgha· is identical with Moggallāna, the Pāli Lexicographer, see also the Preface to the Abhidhānappadīpikā, by W. Subhūti, p. I. [5] G. V. p. 67. In the J. P. T. S. 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the Sās. p. 33, is said to have written an anuṭikā to a ṭikā, called Vimativinodanī, on the Vinaya by Kassapa in the Tamul-country, in the twelfth or thirteenth century A. D. [6] Not in India proper, but in Burma, cf. Sas. p. 25, and Mrs. Bode's Introd. p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭikā at request of Buddhamitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī[1].

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcipura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti[2] nor a direct reference to it is to be met with. But an in-

[1] G. V. p. 68 sq [2] The term dhammanetti occurs in Sum. I, p. 31.

direct reference occurs in the Atthasālinī[1], being Buddhaghosa's commentary on the Dhammasaṅgaṇi. Among the authorities quoted there[2] the Peṭaka is to be found, and if the book current under this title as an abbreviation for Peṭakopadesa[3] was known to Buddhaghosa, the Netti, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from Asl. p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the Kathāvatthu, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the K. V.

On the other hand, nothing in the Commentary on the Netti speaks against Dhammapāla, whose authorship as regards the Paramattha-Dīpanī and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the Netti, and also excepting such verses as are taken from

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[1] p. 165. [2] See Caroline A. F. Rhys Davids, A Buddhist Manual of Psychological Ethics (London 1900), p. XXIII sq. I may be permitted to add that by aṭṭhakathā at p. 33 the Papañca-Sūdanī is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchiṃ okkamatī ti = M. III, p. 119). [3] See p. X n. 6.

the canonical books, one[1] at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Saṃgahā in the Nett. A.[2] Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa[3] and the Atthasālinī[4]. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Netti[5]. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhp. A. is referred to in the V. V. A.[6], and a ṭīkā to the Vis. M.

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[1] Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttāṇā suttasabhā-|gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I, p. 17 sq.; Asl. p. 19 (in the second half suttaṃ is inserted before Suttan ti against the metre). The words dvādasa padāni suttaṃ (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasa padāni suttan ti vuttaṃ. Yaṃ pariyattisāsanan ti attho. Taṃ sabban ti taṃ suttan ti vuttaṃ sakalaṃ buddhavacanaṃ. Byañjanañ ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasa padāni suttan ti vuttaṃ, idaṃ vuttaṃ hoti. Atthasūcanādito suttaṃ pariyattidhammo, tañ ca sabbaṃ atthato dvādasa padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanavaran ti vuttaṃ, taṃ sabbaṃ suttaṃ pariyatti sāsanassa adhippetabbā. Atthato pana dvādasa padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanaṃ attho cā ti. [2] In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. [3] See p. X n. 6. [4] See p. 215; 240. [5] G. V. p. 59. [6] p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Netti tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century[1], our only witness for the Netti. By him the opinion has been borne out that the Netti was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Netti or, strictly speaking, the Paṭiniddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Netti proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Netti to a disciple of the Buddha, they are assuredly wrong[2]. The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. ḍu, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132; 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

[1] See p. XI n. 2. [2] A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Netti

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the Netti.

In a Sutta of the Aṅguttara[1] we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. adhamma and anattha, dhamma and attha. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten Kasiṇas[2]. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the Asl. (p. 4 sq.) and in the Man.[3], referred to the Madhupiṇḍikasutta (M. I, p. 108 sqq.) as the Sutta which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

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with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the Sandhikappa [the same person as the author of the Netti] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

[1] A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ (A. I, p. 23).

[2] A. V, p. 46 sqq. [3] Cf. p. 129 (ed. Colombo):—Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ (probably S. III, p. 9 sqq.) Pārāyanasuttan (?) ti ime tayo suttante aṭṭhuppattiṃ katvā theraṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapesī ti.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.[1] After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work[2]. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'[3]. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove[4]. The Peṭ. seems to presuppose the Netti[5], but, acquaintance with its doctrines on the part of the

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[1] See p. XV. [2] The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā panāyaṃ Nettipakaraṇaparicchedato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamaṃ hi hāravicāro, tato nayavicāro, pacchā paṭṭhānavicāro ti. Pāḷivavatthānato pana saṃgahavāra-vibhāgavāravasena duvidhā. Sabbā pi hi Netti saṃgahahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. [3] loc. cit. [4] See p. VIII n. 4. [5] I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namo sammāsam-

Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature[1]. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavaṇṇanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*[2], where both times a commentary or an

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buddhānaṃ paramatthadassinaṃ sīlādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanapaṭṭhāna, suttādhiṭṭhāna, suttavicāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

[1] A firm point indeed would be given, if it be possible to recognize our Peṭaka (Peṭaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭakī, to wit 'the person who knows the Peṭaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakinī, and pañcanekayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka', we want such facts as would warrant this meaning against every other interpretation. [2] Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

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made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamuṭṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offerred to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

aṭṭhārasa mūlapadā Kaccāyanagottaniddiṭṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called Paṭiniddesa. The terms uddesa and niddesa are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term paṭiniddesa (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective[1] disquisition'.

For our knowledge of Buddhist terminology the Niddesa furnishes some remarkable specimens, and the Paṭiniddesa employs words many of which re-occur in the Dh. S. and other texts of the Abhidhamma, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the Milinda-Pañha, it will be interesting to ascertain such words as occur in the Netti along with the Mil.[2], although neither the Mil. can be traced in the Netti, nor the Netti in the Mil.[3]

In our search after evidence as to when the Netti was composed or assumed the shape in which we possess it, we were greatly pleased to find the Aryā-metre[4] in the Niddesa, and hoped that it would furnish at least an approximate date for it. The younger form of this metre[5] which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

[1] That is to say, always referring to the preceding niddesa. [2] See Appendix II. [3] I was able to detect only two passages which are identical in both works, viz. apilāpanalakkhaṇā sati (Nett. p. 28; Mil. p. 37), and savitakko-savivicāro samādhi ... avitakko-avicāro samādhi (Nett. p. 126: Mil. p. 337); but, as to the latter, we learn from Asl. p. 179 that it it is taken from a Piṭaka text.

[4] I write Aryā, not Āryā, in accordance with the Pāli form of this term traceable in the Vuttodaya, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. [5] See H. Jacobi, Z. D. M. G. 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries[1]. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids[2] and Professor Oldenberg[3]. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā[4]. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era[5]. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

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[1] i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesaṃ hetuṃ Tathāgato āha
tesañ ca yo nirodho | evaṃvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa° instead of hetuppa° to suit the metre, see H. Jacobi, op. cit. p. 602).

[2] cp. J. P. T. S. 1896, p. 97 sq. [3] See Z. D. M. G. 52, 1898, p. 636 sq. [4] I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). [5] Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the Abhidhānappadīpikā, at the end of the twelfth century A. D. The latter comprises forty-six terms, the Netti fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the Netti occurs in an Uddāna, forming part of the Saṃyutta (S. IV, p. 373)[1], and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the Netti are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines[2]. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the Netti would have stamped them with 'ito bahiddhā'. Aṭ another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (sukha) by trouble (dukkha), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.'. Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

[1] S. IV, p. 368 sqq. indeed is written for the purposes of a Nighaṇḍu, and an earlier instance than this is hardly to be found. The author of the Netti was well acquainted with the Nighaṇḍu, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to Kaccāyana's Grammar, p. 105): 'It (the Nettipakaraṇa) combines a commentary with a Dictionary'. [2] ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmañ ca yathākālaṃ niṣevate
dharmārthakāmasaṃyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Aṭṭhāna-Vagga (A. I, p. 26 sqq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92 sqq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Saṃghaṃ ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittaṃ dūṣayanti kathañ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Saṃgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the saṃghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien[1] and Hien-Tsiang[2] of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmīr, who lived some centuries before him[3], broke open, or more rightly *'overthrew* the Stūpas'[4], exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti[5], is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

[1] J. Legge, A Record of Buddhist Kingdoms, p. 69 sqq. [2] S. Beal, Buddhist Records, II, p. 160. [3] loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). [4] loc. cit., p. 171. [5] In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kāraṇḍavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era [1]. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists [2]. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form [3]. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more [4] may be regarded as a mere hazard.

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[1] As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilators of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghoṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). [2] As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. [3] See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of ratto the readings are kuddho and luddho. [4] A further parallel is, I suppose, given in the expression buddhānussatiyaṃ vuttaṃ (at p. 54) where buddhā- looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, dhamma- being, of course, what Aśoka probably has meant by dhammapaliyāyāni in the Babhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six anussatiṭṭhānas in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something 'is told

Moreover, it has not yet been made evident whether the Netti is anterior to the Mahāvastu or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by Dhammapāla, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (pamādalekhaṃ vajjetvā).

This statement, however, harmonizes with the belief that the Netti was composed by Mahākaccāna, only if, at the same time, we assume that Dhammapāla lent a meaning to the tradition which it never pretended to have; in other words, that the Piṭakas and Aṭṭhakathās as well as the post-canonical books were reduced to writing in the reign of Vaṭṭagāmini in the last century B. C.[1] But Dhammapāla nowhere says that the Netti was written down in a book[2] at such an early date, nor does he maintain to have made use of 'the ancient commentary' (porāṇaṭṭhakathā) for the Nett. A., while this is expressly stated by him in the Introduction to the Cy. on the V. V. and P. V. He tells us that the Netti was handed down by a series of teachers, but he omits saying that it was done so orally (mukhapāṭhena) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the buddhānussati' (and likewise in the dhammā°, saṃghā°, sīlā°, cāgā°, thus only five), the author of the Netti appears to have been familiar with the idea of short texts or formulae, known by the name of buddhānussati (skr. buddhānusmṛti) etc. — Moreover, in Mhv. I, p. 34, 4. 5; II, p. 419, 4. 5, the terms puṇyabhāgiyā, phalabhāgiyā, and vāsanābhāgiyā correspond to those in the Netti (passim), but the group in which they appear there is enlarged by several others.

[1] Dīp. XX, 19 sqq. [2] If, nevertheless, the Ṭīkā has meant this by potthakārūḷhakāle, we are justified in withholding our assent to an opinion not borne out by the statement of Dhammapāla, although involved in his belief of the origin of the Netti in the age of the Buddha, and contradicted by the Dīp., which expressly says:—piṭakattayapāliñ ca tassā aṭṭhakatham pi ca (potthakesu likhāpayuṃ).

because the words about the careless writing, as I interpret them, have reference to the text of the Netti and not to the canonical books which Dhammapāla intends to adduce. He says[1]:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the Netti) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the Peṭaka, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the Netti by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the Netti.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna, which Professor Oldenberg dealt with nearly twenty years ago[2]. The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the khandhas still endure, the latter denotes the total extinction of existence when no khandhas remain. Such, however, was

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[1] As to the text, see p. X sq. [2] See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna on p. 38 of our work[1] is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted[2], the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

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[1] The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. [2] See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda[1], they are enumerated, but neither the sum total is added nor a collective name of them[2]. For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)[3], but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka[4] for the first time we meet with the term saptatriṃśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa[5]. This term since then has

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[1] They are not mentioned at all in the Mhv. [2] In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. [3] Moreover, they form part of the 108 Dharmālokamukhas (Lal. p. 38 sq.). Here the four last classes are detailed, and the two former are identical except in name. [4] See S. B. E. XXI, p. 420, n. 1. [5] E. g. Dhp. A. p. 180; 201; 209 (on p. 273 sattatiṃsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. ḍhā, obv., second line):—Saddahāno ti (cf. S. I. p. 214, quoted in the Netti, p. 146) yena pubbabhāge kāyasucaritādibhedena aparabhāge sattatiṃsabodhipakkhiyabhedena dhammena arahanto buddha-paccekabuddha-buddhasāvakā nibbānaṃ pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The Netti, however, refers to forty-three (tecattālīsa) bodhipakkhiyā dhammā (p. 112), i. e., according to Dhammapāla, to the usual thirty-seven *plus* the six Saññās (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the Netti took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the Lal. as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the Netti was composed at a time when 'bodhipakkhiyā dhammā' was already in use[1] as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the Netti[2] became forgotten in the course of time, and a fictitious name has intruded, or his true name was Kaccāyana and this was afterwards changed into Mahākaccāyana, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian Kaccāyana[3],

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than the Nett., the term occurs on fol. ṭa, obv., fourth line fr. b., and fol. ṭaṃ, obv., third line.

[1] An incontestible evidence of their having been known to the author of the Netti is given on p. 31, where seven categories are enumerated and summed up by bodhaṅgamā dhammā bodhipakkhiyā. [2] In the Sās. p. 33 (cf. also p. 99, 116) the author of the Netti is left unnamed.

[3] See Note on the Pāli Grammarian Kacchāyana, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that Kacchāyana (whom he identifies with the Ceylonese Sāriputta against the traditional ascription of the grammar in question to an Indian Kacchāyana) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana[1].

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa[2]. Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

[1] See d'Alwis, Introd. p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tīkā to the Aṅguttaranikāyatthakathā. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvasena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇañ cā ti pakaraṇattayaṃ saṃghamajjhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed'.— I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa saṃkhepavacanaṃ atthavasena vā pūretuṃ sakkonti vyañjanavasena vā, ayaṃ pana thero ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tīkā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaṇṇanīti, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. [2] See E. Burnouf, Introduction, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa[1], viz. about the beginning of our era, if we adopt 400 years before Kaniṣka as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana[2] whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahiṃsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);

B_1: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

[1] Cf. Beal, op. cit. I, p. 175. [2] See Introd. p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the Netti alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Netti by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a Ṭīkā to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This Ṭīkā seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves[1]

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[1] In a postscript to the Mandalay MS. we read Netti-aṭṭhakathāya Līnatthavaṇṇanā niṭṭhitā (see J. P. T. S. p. 42). The Ṭīkā which I have before me has a longer postscript, and this runs:—Nettiyā atthavaṇṇanā Samantapāla-nāmena caritā Mahādhammarājaguru-nāma Mahārā-jatherena racitā jinaputtānaṃ hitakarā Nettiyā vibhā-vanā chabbisādhikanavasate Sakarāje (1575 A. D.) savaṇa-māse (sā-) sukkapakkhe navadivase suriyuggamanasamaye samattā.

Saddhasattuttamo nātho loke uppajji nāyako
sambuddho Gotamo jino anekaguṇālaṃkato.

Sāsanaṃ tassa seṭṭha(ṃ) vassasatādhikaṃ dvisahassaṃ, yadā pattaṃ nimmalavaḍḍhakaṃ subhaṃ, tadā bhūmissaro Mahādhammarājā mahiddhiko

Anakketasāre(?) ti rājāno anuvattake
laddā steje (? setacchatte) vare loke vimhayajānane
appamatto mahāvīro puññaṃ katvā hi modati.

Tasmiṃ vasse sāvaṇe māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā.

Yattakaṃ sāsanaṃ ṭhitaṃ tattakaṃ racitaṃ mayā
ṭhātu Netti-vibhāvanā jinaputte hitavahā.
Iti taṃ racayanto puññaṃ adhigataṃ mayā.
Hontu tassānubhāvena sabbe vimuttirasabhā (-rassābhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection[1].

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarājā[2].

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti[3].

Vitorājadeviputta-nattā ca sajātikā (sahajā-)
sabbe rajjasukhe ṭhatvā caranta (-tu) caritaṃ sukhī.
(I join in this wish most heartily).

Devo kāle vassatu, sabbo rajjato jano sukha(m) aññamaññaṃ ahiṃsanto piyo hotu, hi kālava (-vā) hoti. Siddhir astu. Nimi (?).

Ayaṃ Nettipakaraṇaṭikā London-nāma nagare pāḷipotthakasamāgamāyattamūlena Laṃkādīpe Gāḷanagare Eḍmaṇḍ Guṇaratna-Atapattunāmena Mudalindena mayā buddhassa Bhagavato parinibbānato tiṃsuttaracatusatādhikadvisahassesu atikkantesu ekatiṃsatime saṃvacchare (A. B. 2431; A. D. 1888) likhāpetvā pahitā ti daṭṭhabbaṃ.

[1] The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

[2] ? Sīhasūradhammarājā, whose Burmese name was Nyaung-Rām-Meng. A new Ṭīkā (abhinavaṭīkā), called Peṭakālaṃkāra, was composed by Ñāṇābhisāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

[3] I subjoin a list of these various readings, following the pages of the present edition:—

1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaraṃ.

2) p. 1, v. 1 c. Apare pana taṃ tassa sāsanavaran ti paṭhanti. Tesaṃ matena yaṃ-saddo sāsanasaddena samānādhikaraṇo ti daṭṭhabbo. Idaṃ vuttaṃ hoti: Yaṃ sasānavaraṃ salokapālo loko pūjayati namassati ca, taṃ sāsanavaraṃ vidūhi ñātabban ti. Imasmiñ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.

3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa paṇḍitehi saka-parasantānesu netabbaṃ pāpetabban ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the Netti has been embedded in the Cy.,

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Tattha attasantāne pāpanaṃ bujjhanaṃ, parasantāne bodhanan ti daṭṭhabbaṃ.

4) p. 1, v. 3 d. Kaccāyanagottaniddiṭṭhā ti pi pāṭho (cf. p. XXI n.).

5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, taṃ na sundaraṃ.

6) p. 2, l. 15. Gatā ti ñātā, matā ti attho, so eva vā pāṭho.

7) p. 3, v. 1 a. Keci assādādīnavato ti paṭhanti. Taṃ na sundaraṃ.

8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttāyutti· (cf. p. 201).

9) p. 3, v. 6 c. pubbāparena sandhī ti pi pāṭho (borne out by B.)

10) p. 4, v. 19 b. Keci saṃkilese ti pi paṭhanti (borne out by B_1. S.).

11) p. 4, v. 20 c. olokayate te abahi ti pi pāṭho (for manasā volokayate, cf. p. 208).

12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).

13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).

14) p. 4, v. 23 ab. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.

15) p. 5, v. 26 c. adopts saṅkalayitvā for saṃkhepayato (cf. p. 210).

16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).

17) p. 8, l. 8. Imāsu dvīsu paññāsū ti pi paṭhanti.

18) p. 10, l. 23. Yathā kiṃ bhaveyyā ti pi pāṭho.

19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).

20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāḷi (cf. p. 215).

21) p. 15, last line. padhānan ti pi pāṭho (cf. p. 216).

22) p. 18, l. 8. paṭighaṭṭhāniyesū ti pi pāṭho.

23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesaṃ matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.

24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesaṃ ayaṃ pāṭho:—Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, sīlakathā, saggakathā, puññavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B_r and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

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pākakathā ti ... Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭhaṃ gantabbaṃ, yasmā Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesi ti.

25) p. 49, l. 25. mentions the reading avītarāgehi, borne out by B_r (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyataṃ samatikkamatī ti pi pāṭho.

28) p. 108, l. 8. paccāgamanan ti pi pāṭho.

[29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8. silakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggam jānāti hitānukampī ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B_1 and S. descend. We hereby best account for errors which B. has in common partly with B_1 and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has by° instead of vy°; it sometimes spells gandha (bond), not gantha as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another[1]. But let me not be understood to have corrected indiscriminately and

[1] E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of tt, which is mostly confounded with tth because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words aññatta (anyatā or anyatva) and ekatta (ekatā or ekatva) compel me to become more detailed on their behalf. At p. 23, B. and B_1 have the spelling tt and tth one beside the other, S. has always tt, as in the Sinhalese alphabet t and th are quite unlike. The Commentary (fol. ńau, obv., fourth line from bottom) gives the following explanation to p. 23:—Aññatthaṃ (*sic*) tadaññaṃ pi byañjanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (*sic*) ti imam ev' atthaṃ Na hi yujjati ti ādinā vivarati ... Tena icchātaṇhānaṃ atthato ekattaṃ (*sic*) vuttaṃ hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (*sic*) ti yathā idaṃ vacanaṃ samatthanaṃ hoti, evaṃ [MS. eva] icchā vipariyāye āghatavatthūsu kodho upanāho ca uppajjati ti idaṃ pi samatthanaṃ hoti. Na tathā jarāmaraṇavipariyāye ti jarāmaraṇataṇhānaṃ atthato aññattaṃ (*sic*) pi samatthitaṃ hoti ti etam atthaṃ dasseti Imāya yuttiyā ti ādinā. Yadi icchātaṇhānaṃ atthato anaññattaṃ (*sic*), atha kasmā ... And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (*sic*) ekaṃ, desanāya pana viseso (i. e. aññatta) vijjati ti dassetuṃ Api cā ti ādi vuttaṃ. In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in īya is nearly extinct and displaced by iya, whereas the passive in īya or iyya is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. am before a vowel in the next word, iy instead of y, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the Netti, especially in the Sāsanapaṭṭhāna-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Piṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — πόνος δ' εὐκλεής! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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anyatā = aññatta, and anyārtha = aññattha, ekatā = ekatta, and ekārtha = ekattha is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the Netti by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the Netti[1]. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the Hārasampāta[2] an additional discussion[3] about the sixteen hārasampātas which covers fol. ṭa, rev., first line till fol. ṭo, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put Tattha katamo desanā-hārasampāto? That is to say, it substitutes for the Hārasampāta of the Netti an independent analytical research, in which only the framework of the Netti is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria). THE EDITOR.
September 1900.

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[1] An asterisk in the margin indicates that the Cy. is to be consulted. [2] It closes thus (fol. ṭa, obv., last line):—Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabbaṃ, taṃ pubbe vuttanayattā uttānam eva. [3] It is introduced by the words (l. c.):—Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.

Namo Tassa Bhagavato Arahato sammāsambuddhassa.

SAṂGAHAVĀRA.[1]

[2]Yaṃ loko pūjayate | salokapālo sadā namassati ca
tass' eta[3] sāsanavaraṃ | vidūhi ñeyyaṃ naravarassa 1
Dvādasa padāni suttaṃ | taṃ sabbaṃ byañjanañ ca attho ca
taṃ viññeyyaṃ ubhayaṃ | ko attho byañjanaṃ katamaṃ?— 2
Soḷasa hārā Netti | pañca nayā sāsanassa pariyeṭṭhi
aṭṭhārasa mūlapadā | Mahakaccānena[4] niddiṭṭhā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayaṃ pariggahitaṃ | vuccati suttaṃ yathāsuttaṃ. 4
Yā c'eva desanā yañ ca | desitaṃ ubhayam eva viññeyyaṃ
tatrāyam ānupubbī | navavidhasuttantapariyeṭṭhi[5] ti[6]. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho, āvatto, vibhatti, parivattano, vevacano[7], paññatti, otaraṇo, sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

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[1] *Titles not in the MSS.*
[2] Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā, v. 5 Mukhacapalā (pāda a: Vipulā).
[3] etaṃ, B₁. S. [4] Mahā°, B₁. S.
[5] °suttaṃ pari°, S. [6] B. *adds* saṅgahavāro. [7] *om.* S.

Tassānugīti: —

[1]Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano[1] 1
vevacano ca[2] paññatti | otaraṇo ca sodhano
adhiṭṭhāno parikkhāro | samāropano[3] soḷaso. 2
[4]Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesañ c'eva[5] bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sīhavikkīḷito, disālocano, aṅkuso iti.

Tassānugīti: —

[6]Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sīhavikkīḷito nāma | tatiyo nayalañjako. 1
Disālocanam āhaṃsu | catutthaṃ nayam uttamaṃ
pañcamo aṅkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha[7] katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ: —

[8]Taṇhā ca avijjā pi[9] ca | lobho doso tath' eva moho ca[2]
caturo[10] ca vipallāsā | kilesabhūmī[11] nava[12] padāni. 1

[1] Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.
[2] *om.* S. [3] pañcadasā (°daso, S.) samā, B₁. S.
[4] Metre Ariyā (Pathyā). [5] ñeva, B₁; B₁. S. *add* tathā.
[6] Metre Pathyāvatta. [7] *from* tattha *to* akusalāni *not in* S.
[8] Metre Ariyā (Pathyā). [9] *om.* B₁. S.
[10] cattāro, S. [11] °bhummi, B₁. [12] na nava, S.

* sukhasaññā drop.

Samatho ca vipassanā ca[1] | kusalāni ca[2] yāni tiṇi mūlāni
caturo[3] satipaṭṭhānā | indriyabhūmī[4] nava padāni. 2
Navahi[5] ca[2] padehi kusalā | navahi ca yujjanti[6] akusalā pakkhā:
ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti[7]. 3

II.

Niddesavāra.

Tattha saṃkhepato Netti kittitā: — *

[8]Assādādīnavatā | nissaraṇam pi ca[9] phalaṃ[10] upāyo ca
āṇatti ca Bhagavato | yogīnaṃ desanā hāro. 1
Yaṃ pucchitañ ca[11] vissajjitañ ca | suttassa yā ca anugīti
suttassa yo[7] pavicayo | hāro vicayo ti niddiṭṭho. 2
Sabbesaṃ hārānaṃ | yā bhūmī yo[12] ca gocaro tesaṃ
yuttāyuttiparikkhā | hāro yutti ti niddiṭṭho. 3
Dhammaṃ deseti jino | tassa ca[9] dhammassa yaṃ padaṭṭhānaṃ
iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
Vuttamhi ekadhamme | ye dhammā ekalakkhaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
Neruttam adhippāyo | byañjanam atha desanā nidānañ ca
pubbāparānusandhī[13] | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammañ ca padaṭṭhānaṃ | bhūmiñ ca vibhajjate[14] ayaṃ hāro
sādhāraṇe asādhā- | raṇe ca[9] neyyo vibhattī ti. 8
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma. 9

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[1] *The amphibrach in an odd foot!* [2] *om.* B₁. S.
[3] cattāro, B₁. S. [4] °bhummi, B₁.
[5] nava, B₁. [6] yuñjanti, S.
[7] B. B₁ *add* uddesavāro.
[8] Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.
[9] *om.* S. [10] balaṃ, S. [11] *om.* B₁. [12] neyyo, S.
[13] °parena sandhi, B. [14] vibhajate, S.

Vevacanāni bahūni[1] tu | sutte vuttāni ekadhammassa
yo jānati suttavidū | vevacano nāma so hāro. 10
Ekaṃ Bhagavā dhammaṃ | paṇṇattīhi vividhāhi deseti
so ākāro ñeyyo | paṇṇattī nāma hāro ti. 11
Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
etehi otarati yo | otaraṇo nāma so hāro. 12
Vissajjitamhi[2] pañhe | gāthāyaṃ pucchitāyam ārabbha
suddhāsuddhaparikkhā | hāro so[3] sodhano nāma. 13
Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā[4] paraṃ parato
hetum avakaḍḍhayitvā | eso hāro parikkhāro. 15
Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsitā muninā
te[5] samaropayitabbā[6] | esa samāropano hāro. 16
Taṇhañ ca avijjaṃ pi[7] ca | samathena vipassanāya yo neti
saccehi yojayitvā | ayaṃ nayo nandiyāvatto. 17
Yo akusale samūlehi | neti kusale ca kusalamūlehi
bhūtaṃ tathaṃ avitathaṃ | tipukkhalaṃ taṃ nayaṃ āhu. 18
Yo neti vipallāsehi | kilese[8] indriyehi saddhamme
etaṃ nayaṃ nayavidū | sīhavikkīḷitaṃ[9] āhu. 19
Veyyākaraṇesu hi ye | kusalākusalā tahiṃ[10] tahiṃ[10] vuttā
manasā olokayate[11] | taṃ[12] khu[12] disālocanaṃ[12] āhu. 20
Oloketvā[13] disalo- | canena[14] ukkhipiya yaṃ samāneti
sabbe kusalākusale | ayaṃ nayo aṅkuso nāma. 21
Soḷasa hārā paṭhamaṃ | disalocanena[15] disā viloketvā
saṃkhipiya aṅkusena hi | nayehi tīhi niddise[16] suttaṃ. 22
[17]Akkharaṃ padaṃ byañjanaṃ | nirutti tath' eva niddeso
ākārachaṭṭhavacanaṃ | ettāva[18] byañjanaṃ sabbaṃ. 23

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[1] bahuni, B. B_1. [2] visa°, S. [3] *om.* S.
[4] paccayā, B_1. S. [5] ne, S. [6] samā°, B_1; sammā°, S.
[7] *om.* B_1. S. [8] saṃkilese, B_1. S.
[9] *the trochee in the fourth foot is a metrical archaism.*
[10] tahi tahi, B_1. [11] volo°, B_1; B_1. S. *add* te.
[12] api hi taṃ disā°, S. [13] olokayitvā, B_1. S.
[14] disā°, S. [15] disā°, B. S.; *the amphibrach in an odd foot!*
[16] niddisse, S. [17] *Two morae are wanting at the beginning of this line.* [18] ettāvatā, B_1.

Saṃkāsanā pakāsanā[1] vivaraṇā | vibhajanuttānikamma-
paññatti[2]
etehi chahi padehī | attho kammañ ca[3] niddiṭṭhaṃ. 24
Tīṇi ca nayā anūnā[4] | atthassa ca cha ppadāni[5] gaṇitāni
navahi padehi Bhagavato | vacanass' attho samāyutto. 25
Atthassa[6] nava padāni | byañjanapariyeṭṭhiyā catubbisaṃ[7]
ubhayaṃ saṃkhepayato | tettiṃsā ettikā[8] Nettī ti. 26

Niddesavāro niṭṭhito[9].

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādādīnavatā ti gāthā ayaṃ desanā-hāro.

2. Kiṃ desayati?

Assādaṃ, ādīnavaṃ, nissaraṇaṃ, phalaṃ, upāyaṃ, āṇattiṃ. *Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī*[10] *ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā[11] *pītimano*[12] *hoti laddhā macco yad icchatī ti*
(S. N. IV, 1, 1 = v. 766)

ayaṃ assādo.

b) Tattha katamo ādīnavo?

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[1] *all MSS. insert* pakāsanā *against the metre.*
[2] vibhaja°, S.
[3] *om.* S.
[4] anunnā, S.
[5] pad°, B.
[6] B_1 *adds* ca.
[7] °bbisā, B_1. S.
[8] ettakā, B_1.
[9] *om.* B.
[10] pakāsessāmī, S.
[11] saddhā, B_1.
[12] piti°, B. B_1; *the Burmese MSS. always have* piti.

Tassa ce kāmayānassa[1] *chandajātassa jantuno*
te[2] *kāmā parihāyanti sallaviddho va ruppati ti* (v. 2 = v. 767)

ayaṃ ādīnavo.

c) Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti (v. 3 = v. 768)

idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

Khettaṃ vatthuṃ hiraññaṃ vā gavassaṃ[3] *dāsaporisaṃ*
thiyo bandhū[4] *puthukāme yo naro anugijjhati ti* (v. 4 = v. 769)

ayaṃ assādo.

bb) Tattha katamo ādīnavo?

Abalā naṃ balīyanti[5] *maddante naṃ parissayā*
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti (v. 5 = v. 770)

ayaṃ ādīnavo.

cc) Tattha katamaṃ nissaraṇaṃ?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pāragū ti (v. 6 = v. 771)

idaṃ[6] nissaraṇaṃ[6].

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha[7] *vassakāle*
esānisaṃso[8] *dhamme suciṇṇe*
na duggatiṃ gacchati dhammacārī ti (Cf. Thag. v. 303; Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

Sabbe saṃkhārā aniccā ti | pe[9] *| dukkhā*[10] *ti | pe*[9] *|*
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp. vv. 277—79)

ayaṃ upāyo.

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[1] kāmayamānassa, B_1. [2] *om.* S. [3] gavāssaṃ, B_1. S. [4] °dhu, *all MSS.* [5] bali°, B_1. S.; pali°, B. [6] *om.* B. [7] yathā, *all MSS. exc.* Com. [8] eso ni°, B. [9] pa, B. [10] *om.* B_1.

f) Tattha katamā āṇatti?

Cakkhumā visamānīva vijjamāne parakkame
paṇḍito jīvalokasmiṃ[1] *pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ āṇatti.

Suññato lokaṃ avekkhassu
Mogharājā (ti āṇatti) *sadā sato* (ti upāyo[2])
attānudiṭṭhiṃ ūhacca
evaṃ maccutaro siyā (ti[3] idaṃ phalaṃ) (S. N. V, 16, 4 — v. 1119).

Tattha Bhagavā ugghaṭitaññussa[4] puggalassa nissaraṇaṃ desayati, vipañcitaññussa[5] puggalassa ādīnavañ ca nissaraṇañ ca desayati, neyyassa[6] puggalassa assādañ ca ādīnavañ ca nissaraṇañ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca[7].

Taṇhācarito mando satindriyena[8] dukkhāya paṭipadāya dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhācarito udatto samādhindriyena[9] dukkhāya paṭipadāya khippābhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti sammappadhānehi[10] nissayehi. Diṭṭhicarito udatto paññindriyena[11] sukhāya paṭipadāya khippābhiññāya niyyāti saccehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya niyyanti rāgavirāgāya[12] cetovimuttiyā. Ubho diṭṭhicaritā vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti, te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅgamāhi paṭipadāhi niyyanti, te sīhavikkīḷitena nayena hātabbā.

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[1] jīva°, B₁. [2] uppāyo, S. [3] *om.* S.
[4] ugghāṭit°, S. [5] vipatitaññussa, S.
[6] *thus all MSS.;* B, *inserts* Bhagavā.
[7] *om.* B. B₁; cf. A. IV, 133 (vol. II, p. 135); P.P. IV, 5 (p. 6); — A. IV, 161 (vol. II, p. 149).
[8] sati-indr°, B. S. [9] sahamindr°, S. [10] samapp°, B.
[11] pañcindr°, S. [12] rāgacarito rāgāya, S.

* 3. Svāyaṃ[1] hāro kattha sambhavati?

Yassa[2] Satthā vā dhammaṃ desayati aññataro vā[3] garuṭṭhāniyo sabrahmacārī, so taṃ dhammaṃ sutvā saddhaṃ paṭilabhati.

Tattha yā vīmaṃsā ussāhanā tulanā[4] upaparikkhā, ayaṃ sutamayī paññā. Tathā sutena nissayena yā vīmaṃsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayī paññā.

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ ñāṇaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayī paññā, parato ghosā sutamayī paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayī paññā, yaṃ[5] parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena ñāṇaṃ uppajjati, ayaṃ bhāvanāmayī paññā.

Yassa imā dve paññā atthi, sutamayī cintāmayī ca, ayaṃ ugghaṭitaññū[6]. Yassa sutamayī paññā atthi cintāmayī n'atthi, ayaṃ vipañcitaññū[7]. Yassa n'eva sutamayī paññā atthi na cintāmayī, ayaṃ neyyo.

* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

Ādīnavo[8] phalañ ca dukkhaṃ, assādo samudayo[9], nissaraṇaṃ nirodho, upāyo[10] āṇatti ca[3] maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhan ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbaṃ dhammacakkaṃ.

* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā neruttā[11] niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

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[1] svāhaṃ, B. B₁. [2] tassa, S.; *also* Com. [3] *om.* S. [4] tūlanā, S. [5] *om.* B₁. [6] ugghā°, B₁. [7] vipaci°, S. [8] B. *adds* ca. [9] S. *adds* ca. [10] uppāyo, S. [11] niruttā, S.

pe[1] | *Ayaṃ dukkhanirodho ti me bhikkhave* | *pe*[2] | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ*[3] *appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti[4], byañjanehi ca ākārehi ca vipañcayati[5], niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipañcanā majjhe, vitthāraṇā pariyosānaṃ.

So 'yaṃ dhammavinayo ugghaṭiyanto[4] ugghaṭitaññupuggalaṃ[4] vineti, tena naṃ āhu: ādikalyāṇo ti, vipañciyanto vipañcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanaṃ: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanaṃ.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaṃ[6] *paripuṇṇaṃ*[6] *parisuddhan*[6] *ti*[6].

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[1] pa, B. B_1.
[2] pa, B.; la, B_1; S. *only has* ayaṃ dukkhanirodho.
[3] S. *inserts* pe. [4] ugghā°, S. [5] °ciyati, S. [6] *om.* B.

Kevalan ti lokuttaraṃ na missaṃ lokiyehi dhammehi. **Paripuṇṇan** ti paripūraṃ anūnaṃ[1] anatirekaṃ. **Parisuddhan** ti nimmalaṃ sabbamalāpagataṃ pariyodātaṃ upaṭṭhitaṃ sabbavisesānaṃ.

* Idaṃ vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatarañjitaṃ iti pi. Ato[2] c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī*[3] *ti.*

* 5. Kesaṃ ayaṃ dhammadesanā?

Yogīnaṃ. Tenāha āyasmā Mahākaccāno[4]: —

Assādādīnavatā | nissaraṇaṃ pi ca[5] phalaṃ upāyo ca
āṇattī ca Bhagavato | yogīnaṃ **desanā** hāro ti.

Niyutto desanā-hāro.

§ 2. **Vicaya-hāra.**

1. Tattha[6] katamo **vicayo-hāro**?

Yaṃ pucchitañ ca vissajjitañ cā ti gāthā ayaṃ vicayohāro.

2. Kiṃ vicinati?

Padaṃ[6] vicinati[6], pañhaṃ vicinati, vissajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādīnavaṃ[6] vicinati[6], nissaraṇaṃ vicinati, phalaṃ vicinati, upāyaṃ vicinati, * āṇattiṃ vicinati, anugītiṃ vicinati, sabbe nava suttante vicinati.

* 3. Yathā kiṃ bhave?

Yathā āyasmā Ajito Pārāyane Bhagavantaṃ pañhaṃ pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)
ken' assu na ppakāsati
kissābhilepanaṃ brūsi
kiṃ su tassa mahabbhayan ti? (S.N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

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[1] anunnaṃ, S. [2] atho, B. [3] pakāsessāmi, B. S.
[4] °kaccāyano, B. B_1. [5] B. *adds* ca.
[6] *om.* S.; *from here down to the verses* Savanti sabbadhi sotā sqq. *on p. 12 all in d'Alwis, Introd. p. 106—8.*

Evaṃ hi āha[1]: ken' assu nivuto loko ti? Lokādhiṭṭhānaṃ pucchati. Ken' assu na ppakāsatī ti? Lokassa appakāsanaṃ pucchati. Kissābhilepanaṃ brūsī ti? Lokassa abhilepanaṃ pucchati. Kiṃ su tassa mahabbhayan ti? Tass' eva lokassa mahābhayaṃ pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati
jappābhilepanaṃ brūmi
dukkham assa mahabbhayan ti (v. 2 = v. 1033).

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamaṃ paṭhamena, dutiyaṃ dutiyena, tatiyaṃ tatiyena, catutthaṃ catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nīvaraṇehi nivuto loko, avijjā-nīvaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbapāṇānaṃ sabbabhūtānaṃ pariyāyato ekam eva nīvaraṇaṃ vadāmi, yad idaṃ avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca*[2] *bhikkhave avijjāya nirodhā cāgā paṭinissaggā n'atthi sattānaṃ nīvaraṇan ti*[3] *vadāmī*[4] *ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsatī ti pañhe Vivicchā pamādā na ppakāsatī ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto[5] viriyaṃ nārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati[6], tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato
asant' ettha na dissanti rattikhittā[7] *yathā*[8] *sarā* (*Dhp.v.304*)
te guṇehi pakāsanti kittiyā ca yasena cā ti.

[1] āyasmā, B_1. [2] 'va, B. [3] *om.* S.
[4] °mi (*without* ti), B_1. S. [5] nābhi°, B. [6] °dayati, B.
[7] rattiṃ khittā, B. [8] B_1 *puts* yathā *after* sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanaṃ[1] brūsī ti pañhe Jappābhilepanaṃ brūmī ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathaṃ abhilimpati, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ[2] tadā hoti yaṃ rāgo sahate naran ti (Cf. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidhaṃ dukkhaṃ: kāyikañ ca cetasikañ ca. Yaṃ kāyikaṃ idaṃ dukkhaṃ, yaṃ cetasikaṃ idaṃ domanassaṃ. Sabbe sattā hi dukkhassa ubbijjanti[3]. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana[4] uttaritaraṃ? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā[5], saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci[6] dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loke appābādhā pi dīghāyukā pi. Saṃkhāradukkhatāya[7] pana loko anupādisesāya nibbānadhātuyā muccati[8]. Tasmā saṃkhāradukkhatā dukkhaṃ lokassā ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti sabbadhi[9] sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāraṇaṃ
sotānaṃ saṃvaraṃ brūhi
kena sotā pithiyyare?[10] (v. 2 = v. 1034).

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

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[1] *thus all MSS.* [2] andhaṃ tamam, S.
[3] uppajjanti, S. [4] S. *adds* tassa.
[5] B. B_1 *put* vipari° *after* saṅkhāra° [6] kattaci, B_1.
[7] saṃsāradukkhaṃ tāya, S. [8] vuccati, B.
[9] °dhi, B. B_1. [10] pidhi°, B. B_1.

Evaṃ samāpannassa[1] lokassa evaṃ saṃkiliṭṭhassa[2] kiṃ lokassa vodānaṃ vuṭṭhānam iti? Evaṃ hi āha: savanti sabbadhi[3] sotā ti. Asamāhitassa savanti abhijjhā byāpādapamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evaṃ asamāhitassa chasu āyatanesu taṇhā savanti: rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā, yathāha Bhagavā: —

Savatī[4] *ti*[5] *kho bhikkhave chann' etaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu*[6] *savati manāpikesu rūpesu, amanāpikesu paṭihaññati*[7]. *Sotaṃ* | *pe*[8] | *ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññatī ti*[9].

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānaṃ kiṃ nivāraṇan ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ saṃvaraṃ brūhi kena sotā pithiyyare[10] ti. anusayasamugghātaṃ[11] pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)
sati tesaṃ nivāraṇaṃ
sotānaṃ saṃvaraṃ brūmi[12]
paññāy' ete pithiyyare[10] *ti* (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya[13] bahulīkatāya[14] cakkhu nāviñchati[15] manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe[16] | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāviñchati[17] manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Saṃvutanivāritattā indri-

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[1] sammā°, S. [2] B, *adds* lokassa.
[3] °dhi, B. B₁. [4] °ti, B₁. S. [5] ca, B₁; B. *adds* ca.
[6] cakkhum, B₁. [7] °ti ti, S. [8] pa, B.; *om.* B₁.
[9] *om.* B₁. [10] pidhi°, B. B₁. [11] anussaya°. S.
[12] *om.* S. [13] vibhā°, B₁. [14] bahuli°, B. B₁.
[15] nāvicchati, S. [16] pa, B.; *om.* B₁.
[17] na viṃjhati, S.

yānaṃ. Kena te saṃvutanivāritā[1]? Sati-ārakkhena[2]. Tenāha Bhagavā: — Sati tesaṃ nivāraṇan ti.

Paññāya anusayā[3] pahiyyanti, anusayesu pahīnesu pariyuṭṭhānā pahiyyanti. Kissa anusayassa[4] pahīnattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharaṇe[5] kate pupphaphalapavāḷaṅkurasantati[6] samucchinnā bhavati, evaṃ anusayesu pahīnesu pariyuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare[7] ti.

Paññā c'eva sati ca (icc āyasmā Ajito)
nāmarūpañ[8] ca mārisa
etaṃ me puṭṭho pabrūhi
katth' etaṃ uparujjhatī ti? —
Yam etaṃ pañhaṃ apucchi[9]
Ajita taṃ vadāmi te
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhatī ti (vv. 5. 6 = vv. 1036. 1037).

* Ayaṃ pañho anusandhiṃ pucchati. Anusandhiṃ pucchanto kiṃ pucchati?

Anupādisesaṃ nibbānadhātuṃ.

Tīṇi ca saccāni saṃkhatāni[10] nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhato[11].

Tattha samudayo dvīsu bhūmīsu pahiyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tīṇi saṃyojanāni pahiyyanti: sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Bhāvanāya satta saṃyojanāni pahiyyanti: kāmacchando, byāpādo, rūparāgo, arūpa-
* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke[12] imāni dasa saṃyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

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[1] saṃvutā°, S. [2] ārakkhaṇaṃ, S. [3] anussayā, S.
[4] anussa°, B_r. [5] anavasesasa°, B_r.
[6] °phalapallavaṅkura°, B. [7] pidhi°, B. B_r.
[8] nāmaṃ rūpañ, B. B_r. [9] āpucchi, S.; maṃ p°, B.
[10] saṃkhātāni, S. [11] asaṃkhāto, S. [12] °kesu, B_r. S.

Tattha tīṇi saṃyojanāni — sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso — anaññātaññassāmītindriyaṃ[1] adhiṭṭhāya nirujjhanti, satta saṃyojanāni — kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā[2] — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jātī ti idaṃ khaye-ñāṇaṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-ñāṇaṃ.

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yañ ca anaññātaññassāmītindriyaṃ[3] yañ ca aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa nirujjhanti.

Tattha yañ ca khaye-ñāṇaṃ yañ ca[4] anuppāde-ñāṇaṃ, imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasaṃketena dve nāmāni labhanti: khīṇā me jātī ti pajānantassa khaye-ñāṇan ti nāmaṃ labhati, nāparaṃ itthattāyā ti pajānantassa anuppāde-ñāṇan ti nāmaṃ labhati. Sā pajānanaṭṭhena paññā. Yathādiṭṭhaṃ apilāpanaṭṭhena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni pañcindriyāni rūpāni[5], idaṃ rūpaṃ, tadubhayaṃ[6] nāmarūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantaṃ pucchanto āyasmā Ajito Pārāyane evam āha:

Paññā[7] c'eva satī ca nāmarūpañ ca mārisa
etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhatī ti[8].

Tattha sati ca paññā ca[8] cattāri indriyāni, sati dve indriyāni: satindriyañ ca samādhindriyañ ca, paññā dve indriyāni: paññindriyañ ca viriyindriyañ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chandasamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṃkhānabalena vā bhāvanābalena[4] vā[4], idaṃ pahānaṃ.

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[1] anaññata°, B. [2] avasesā, S.
[3] anaññata°, B. B₁.
[4] *om.* S. [5] rūpini, S. [6] tadū°, B.
[7] paññāya, S. [8] *om.* B₁.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasaṃkappā[1], ime saṃkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriyasamādhi | pe[2] |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ cittasamādhi | pe[3] |

Tattha yā vīmaṃsādhipateyyā cittekaggatā, ayaṃ vīmaṃsāsamādhi. Samāhite citte kilesānaṃ vikkhambanatāya paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sarasaṃkappā[1], ime saṃkhārā.

Iti purimako ca vīmaṃsāsamādhi[4] kilesavikkhambhanatāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vīmaṃsāsamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ.

* Sabbo samādhi ñāṇamūlako ñāṇapubbaṅgamo ñāṇānuparivatti.

Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā (Cf. A. I, p. 236)[5].

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti[6].

Pañcindriyāni kusalāni cittasahabhūni citte uppajjamāne uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpañ ca viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena hetu upacchinno viññāṇaṃ[7] anāhāraṃ[7] anabhinanditaṃ apaṭṭhitaṃ[8] appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpam api[9] ahetukaṃ[10] appaccayaṃ punabbhavaṃ na nibbattayati[11].

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[1] °sarasasaṅkappā, B₁. [2] pa, B. B₁. [3] pa, B.; *om.* B₁.
[4] °sammāsamādhi, S. [5] cf. Thag. v. 397. [6] vibhāveti, B₁.
[7] viññāṇānāhārānaṃ, B₁; S. *omits* viññāṇaṃ.
[8] appatiṭṭhitaṃ, S.; *om.* B. [9] pi, S. [10] ahetu, B.
[11] °ttiyati, B.; °ttissati, S.

Evaṃ viññāṇassa nirodhā paññā ca sati ca nāmarūpañ ca nirujjhati. Tenāha Bhagavā: —

Yam etaṃ pañhaṃ apucchi[1]
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhatī ti.

* * *

Ye ca saṃkhātadhammāse[2] (icc *āyasmā Ajito*)
ye ca sekhā[3] *puthū*[4] *idha*
tesaṃ me nipako iriyaṃ
puṭṭho pabrūhi mārisā ti (vv. 6. 7 = vv. 1037. 1038).

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbaṅ- *
gamapahānayogena.

Evaṃ hi āha: ye[5] ca saṃkhātadhammāse[2] ti? Arahattaṃ pucchati. Ye ca sekhā puthū[4] idhā ti? Sekhaṃ pucchati. Tesaṃ me nipako iriyaṃ puṭṭho pabrūhi mārisā ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

Kāmesu nābhigijjheyya (*Ajitā ti Bhagavā*)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti (v. 8 = v. 1039).

Bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ *
ñāṇānuparivatti, sabbaṃ vacīkammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti, sabbaṃ manokammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti.

Atīte aṃse appaṭihataṃ ñāṇadassanaṃ, anāgate aṃse appaṭihataṃ ñāṇadassanaṃ, paccuppanne aṃse appaṭihataṃ ñāṇadassanaṃ.

Ko ca ñāṇadassanassa paṭighāto?

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[1] pucchati, S. [2] °khata°, B_1. S.
[3] sekkhā, B_1. [4] puthu, B_1. S. [5] yasmā ye, B_1.

Yaṃ anicce dukkhe anattaniye[1] ca[2] aññāṇaṃ[3] adassanaṃ, ayaṃ ñāṇadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasaṅketena jāneyya, ayaṃ ñāṇadassanassa paṭighāto.

Bhagavato pana appaṭihataṃ ñāṇadassanaṃ, anāvaraṇañāṇadassanā[4] hi buddhā bhagavanto.

Tattha sekhena dvīsu dhammesu cittaṃ rakkhitabbaṃ: gedhā ca rajaniyesu dhammesu[5] dosā ca pariyuṭṭhāniyesu.

Tattha yā icchā pucchā patthanā pihāyanā[6] kīḷanā, taṃ Bhagavā vārento[7] evaṃ āha: kāmesu nābhigijjheyyā[8] ti. Manasānāvilo siyā ti pariyuṭṭhānavighātaṃ[9] āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesaṃ uppādeti uppannañ[10] ca[11] kilesaṃ phātikaroti. Yo pana anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannānaṃ[12] pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmavitakko, byāpādavitakko, vihiṃsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

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1 anattani, B. 2 'va, S. 3 ayaṃ ñāṇa, S.
4 °dassā, B.; dassanāti, S. 5 *om.* B₁. 6 pihayānā, S.
7 nivā°, B. 8 manobhi°, S. 9 °ṭṭhānā°, S.
10 uppanna, S. 11 *om.* S. 12 S. *adds* vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkaṃ vāreti, idaṃ satindriyaṃ, yena byāpādavitakkaṃ vāreti, idaṃ samādhindriyaṃ, yena vihiṃsāvitakkaṃ vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbaṃ?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbaṃ?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbaṃ?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbaṃ?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbaṃ?

Catūsu ariyasaccesu.

Evaṃ sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā[1] anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā[2]: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho ñeyyaṃ[3] parijānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyaṃ pariññātaṃ bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallañ ca bhāvanākosallañ[4] ca[4]. Taṃ ñāṇaṃ pañcavidhena[5] veditabbaṃ: abhiññā, pariññā, pahānaṃ, bhāvanā, sacchikiriyā.

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[1] °to, S. [2] °parikkhiyatabbā, S. [3] neyyaṃ, B₁.
[4] *om.* S. [5] °vidhe, S.

a) Tattha katamā abhiññā?

* Yaṃ dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭisambhidā[1] atthapaṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evaṃ abhijānitvā[2] yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti[3], tesaṃ evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evaṃ parijānitvā[2] tayo dhammā avasiṭṭhā bhavanti: pahātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhataṃ.

* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānan ti[4].

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite vilokite sammiñjite[5] pasārite saṃghāṭipattacīvaradhāraṇe asite pīte khāyite sāyite uccārapassāvakamme gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve satena sampajānena vihātabbaṃ.

* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjhaṃ[6] taṃ[4] catubbidhaṃ: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidhaṃ bojjhaṃ[6]. Yo evaṃ jānāti, ayaṃ

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[1] B. *adds* ca. [2] °netvā, B_1. [3] °ttāpenti, B.
[4] *om.* S. [5] sami°, B_1. [6] bojjhaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

Kāmesu nābhigijjheyya (*Ajitā ti Bhagavā*)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.

Evaṃ pucchitabbaṃ, evaṃ vissajjitabbaṃ.

Suttassa ca anugīti atthato ca byañjanato ca samānayitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ[1] bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā[2] atthabyañjanupetaṃ saṃgāhitabbaṃ[3] suttañ ca pavicinitabbaṃ[4].

Kiṃ[5] idaṃ suttaṃ?

Āhaccavacanaṃ anusandhivacanaṃ nītatthaṃ neyyatthaṃ saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ[6] nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhiṃ imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evaṃ suttaṃ pavicetabbaṃ.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca[7] vissajjitañ ca | suttassa yā[7] ca anugīti ti[7].

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānan ti ayaṃ yutti-hāro.

2. Kiṃ yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sambahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye sandassayitabbāni, dhammatāyaṃ[8] upanikkhipitabbāni.

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[1] sampa°, B. B_1. [2] tassa, B. [3] saṃgāyitabbaṃ, S.
[4] S. *adds* ti. [5] *om.* S. [6] vāsana°, S. [7] *om.* B_1.
[8] °nāyaṃ, S.

✱ a) Katamasmiṃ sutte otārayitabbāni?
Catūsu ariyasaccesu.
b) Katamasmiṃ vinaye sandassayitabbāni?
Rāgavinaye dosavinaye mohavinaye.
c) Katamiyaṃ[1] dhammatāyaṃ upanikkhipitabbāni?
Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammatañ ca na vilometi, evaṃ āsave na janeti.

✱ Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gahetabbaṃ.

✱ 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbaṃ[2] vicetabbaṃ[3]. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīṇi padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññātabbaṃ.

5. Kiṃ[3] ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kiṃ bhave?

Yathā sā devatā Bhagavantaṃ pañhaṃ pucchati:
Ken' assu[4] 'bbhāhato loko ken' assu parivārito
kena sallena otiṇṇo kissa dhūpāyito[5] sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.
Te tayo pañhā. Kathaṃ ñāyati?
Bhagavā hi devatāya vissajjeti:
Maccunābbhāhato loko jarāya parivārito
taṇhāsallena otiṇṇo icchādhūpāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca[3] maraṇañ ca, imāni dve saṃkhatassa saṃkhatalakkhaṇāni. Jarāyaṃ ṭhitassa aññathattaṃ maraṇaṃ vayo.

Tattha jarāya ca[3] maraṇassa ca atthato nānattaṃ. Kena kāraṇena?

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[1] °missaṃ, B. [2] °gāyi°, B_1. [3] *om.* S.
[4] kena su, S. [5] dhumāyito, B.

Gabbhagatā pi hi miyyanti na ca[1] te jiṇṇā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesaṃ sarīrāni[2] jīranti. Sakkate ca[3] jarāya paṭikkamaṃ kātuṃ, na pana sakkate maraṇassa paṭikkamaṃ kātuṃ aññatr' eva iddhimantānaṃ iddhivisayā.

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vītarāgā jīrantā pi[4] miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanaṭṭhā pi vigatataṇhā siyuṃ[5], yathā[5] ca[5] taṇhā[5] dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā maggavajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ.

Yadi ca sandissati yutti, samārūḷhaṃ atthato ca aññattaṃ, byañjanato pi gavesitabbaṃ.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattaṃ. Na hi yujjati[6] icchāya ca taṇhāya ca atthato aññattaṃ.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya[7] ca[8] maraṇassa ca taṇhāya ca atthato aññattaṃ.

Yaṃ pan' idaṃ Bhagavatā dvīhi nāmehi abhilapitaṃ[9] icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvīhi nāmehi abhilapitaṃ[9] icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uṇhattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggī ti pi tiṇaggī ti pi sakalikaggī ti pi gomayaggī ti pi thusaggī ti pi saṃkāraggī ti pi, sabbo hi[10] aggi uṇhattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

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[1] ce, B_1. [2] sarīrā, S. [3] 'va, B. [4] *om.* S.
[5] *om.* B_1. [6] yujjhati, S. [7] jarā, B_1. [8] *om.* B_1. S.
[9] °labhitaṃ, S. [10] pi, B_1. S.

lakkhaṇā. Api tu ārammaṇa[1]-upādānavasena aññamaññehi nāmehi abhilapitā: icchā iti pi taṇhā iti pi sallo iti pi dhūpāyanā[2] iti pi saritā iti pi visattikā iti pi sineho iti pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti pi āsā iti pi pipāsā[3] iti[3] pi[3] abhinandanā iti pi[4].

Sabbā hi[5] taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā ca vevacane vuttā[6].

Āsā pihā[7] ca[8] abhinandanā ca
anekadhātūsu[9] sarā patiṭṭhitā
aññāṇamūlappabhavā pajappitā
sabbā mayā byantikatā samūlakā[10] ti (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanaṃ, yathāha Bhagavā: —

Rūpe Tissa avigatarāgassa[11] avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa . . . (Cf. S. III, p. 107).

Evaṃ vedanāya . . . saññāya . . . saṃkhāresu . . . viññāṇe avigatarāgassa avigatachandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa sabbaṃ suttaṃ vitthāretabbaṃ.

Taṇhāy'etaṃ vevacanaṃ.

Evaṃ yujjati: sabbo dukkhūpacāro[12] kāmataṇhāsaṃkhāramūlako[13], na pana yujjati: sabbo nibbidūpacāro[14] kāmataṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ. Yathā Bhagavā rāgacaritassa puggalassa asubhaṃ desayati, dosacaritassa Bhagavā puggalassa mettaṃ desayati, mohacaritassa Bhagavā puggalassa paṭiccasamuppādaṃ desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettaṃ[15] cetovimuttiṃ[16] deseyya sukhaṃ vā paṭipadaṃ dandhābhiññaṃ sukhaṃ vā paṭipadaṃ khippābhiññaṃ vipassanāpubbaṅgamaṃ vā pahānaṃ deseyya, na yujjati desanā. Evaṃ[3] yaṃ kiñci rāgassa anulomappahānaṃ dosassa anulomappahānaṃ mo-

[1] °ṇaṃ, B₁. S. [2] dhūm°, S. [3] om. S.
[4] B. B₁ *add* iti. [5] *om.* B. B₁. [6] vuttaṃ, S.
[7] pipāsā pihā, S. [8] B. *puts* ca *before* pihā.
[9] °tusu, B₁. S. [10] samūlikā, B₁. S. [11] avita°, S.; *also* Com.
[12] dukkho°, B₁. [13] S. *adds* ti. [14] nibbindu°, B₁.
[15] mettā, S. [16] °ttiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā[1] yutti-hārena yojetabbaṃ, yāvatikā[2] ñāṇassa bhūmi[3]. *

Mettāvihārissa sato byāpādo cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, byāpādo pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Karuṇāvihārissa sato vihesā cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, vihesā pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Muditāvihārissa sato arati cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, arati pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Upekkhāvihārissa[4] sato rāgo cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, rāgo pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Animittavihārissa sato nimittānusārī, tena ten' eva viññā- *
ṇaṃ pavattatī ti na yujjati desanā, nimittaṃ pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Asmī ti vigataṃ, ayaṃ aham asmī ti na samanupassāmi, atha ca pana me kismiñci[5] katasmin[6] ti vicikicchā kathaṃkathā[7] sallaṃ[8] cittaṃ pariyādāya ṭhassatī ti na yujjati desanā, vicikicchā kathaṃkathā[7] sallaṃ pahānaṃ abbhatthaṃ gacchatī ti yujjati desanā.

Yathā vā[9] pana[3] paṭhamaṃ[10] jhānaṃ[10] samāpannassa sato kāmarāgabyāpādā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Dutiyaṃ jhānaṃ samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, upekkhāsukhasahagatā[11] vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

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[1] °netvā, B_1. [2] yāvati, S. [3] *om.* S. [4] upekhā°, B_1.
[5] kismiṃ, B. [6] °mici (*without* ti), B_1; kathasmiṃ, S.
[7] S. *puts* kathaṃ° *before* vi° [8] sallaki, S. [9] 'va, S.
[10] paṭhamajjh°, S., *and so in every similar case.*
[11] upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, upekkhāsatipārisuddhisahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākāsānañcāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Ākāsānañcāyatanaṃ samāpannassa sato rūpasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, viññāṇañcāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Viññāṇañcāyatanaṃ samāpannassa sato ākāsanañcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Ākiñcaññāyatanaṃ samāpannassa sato viññāṇañcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Nevasaññānāsaññāyatanaṃ samāpannassa sato saññūpacārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamatī ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamatī ti yujjati desanā.

Evaṃ sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato[1] vicayena hārena vicinitvā yutti-hārena yojetabbā[2].

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi[3] yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padaṭṭhāna-hāra.

1. Tattha katamo padaṭṭhāno-hāro?

Dhammaṃ deseti jino ti ayaṃ padaṭṭhāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva[4]-asampaṭivedhalakkhaṇā avijjā. Tassā vipallāsā padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Tassā piyarūpaṃ sātarūpaṃ padaṭṭhānaṃ. Patthanalakkhaṇo lobho. Tassa adinnādānaṃ padaṭṭhānaṃ. Vaṇṇasaṇṭhānabyañjanagahaṇalakkhaṇā[5] subhasaññā. Tassā indriyāsaṃvaro padaṭṭhānaṃ. Sāsavaphassa-upagamanalakkhaṇā sukhasaññā. Tassā assādo padaṭṭhānaṃ. Saṃkhatalakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā niccasaññā. Tassā viññāṇaṃ padaṭṭhānaṃ. Aniccasaññā-dukkhasaññā-asamanupassanalakkhaṇā attasaññā[6]. Tassā nāmakāyo padaṭṭhānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sabbaṃ[7] ñeyyaṃ[8] padaṭṭhānaṃ. Cittavikkhepapaṭisaṃharaṇalakkhaṇo samatho. Tassa asubhā padaṭṭhānaṃ. Icchāvacarapaṭisaṃharaṇalakkhaṇo alobho. Tassa adinnādānā veramaṇī padaṭṭhānaṃ. Abyāpajjhalakkhaṇo adoso. Tassa pāṇātipātā veramaṇī padaṭṭhānaṃ. Vatthu-avippaṭipādanalakkhaṇo amoho. Tassa sammāpaṭipatti padaṭṭhānaṃ. Vinīlakavipubbakagahaṇalakkhaṇā asubhasaññā. Tassā nibbidā padaṭṭhānaṃ. Sāsavaphassaparijānanalakkhaṇā dukkhasaññā. Tassā vedanā padaṭṭhānaṃ. Saṃkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

[1] sato, S. [2] B. S. *add* ti. [3] bhummi, B₁.
[4] sabbadhammānaṃ yathāva, S. [5] °byañjanagaṇa°, S.
[6] attha°, S. [7] *om.* S. [8] seyya, S.

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammānaṃ[1] abhinivesalakkhaṇā anattasaññā. Tassā[2] dhammasaññā[2] padaṭṭhānaṃ. Pañca kāmaguṇā kāmarāgassa padaṭṭhānaṃ. Pañcindriyāni rūpīni[3] rūparāgassa padaṭṭhānaṃ. Chaḷāyatanaṃ[4] bhavarāgassa padaṭṭhānaṃ. Nibbattibhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhānaṃ. Pubbenivāsānussati ñāṇadassanassa padaṭṭhānaṃ. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo[5] pasādo[6] sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānaṃ. Ārambhalakkhaṇaṃ viriyaṃ. Tassa sammappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati[7]. Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā[8] avijjā. Taṃ[9] saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohanalakkhaṇā[10] saṃkhārā. Taṃ[11] viññāṇassa padaṭṭhānaṃ. Opapaccayikanibbattilakkhaṇaṃ viññāṇaṃ. Taṃ nāmarūpassa padaṭṭhānaṃ. Nāmakāyarūpakāyasaṃghātalakkhaṇaṃ nāmarūpaṃ. Taṃ chaḷāyatanassa[12] padaṭṭhānaṃ. Indriyavavatthānalakkhaṇaṃ chaḷāyatanaṃ[12]. Taṃ phassassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo[13] phasso. Taṃ vedanāya padaṭṭhānaṃ. Iṭṭhāniṭṭhānubhavanalakkhaṇā vedanā. Taṃ taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Taṃ[14] upādānassa padaṭṭhānaṃ. Opapaccayikaṃ[15] upādānaṃ. Taṃ bhavassa padaṭṭhānaṃ. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Taṃ[16]

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[1] °dhamma, B. [2] *om.* S.
[3] rūpini, B. S.; rūpāni, B₁. [4] *written* chaṭṭh° *in* S.
[5] °ṇe, S. [6] °de, S. [7] satti, S.
[8] °kkhaṇa°, B₁. S. [9] sā, B₁. S. [10] °virūhaka°, S.
[11] te, B₁. S. [12] saḷ°, S. [13] °sannipātana°, S.
[14] sā, S. [15] °taṃ, B. [16] so, B₁. S.

jātiyā padaṭṭhānaṃ. Khandhapātubhavanalakkhaṇā[1] jāti. Taṃ jarāya padaṭṭhānaṃ. Upadhiparipākalakkhaṇā jarā. Taṃ maraṇassa padaṭṭhānaṃ. Jīvitindriyūpacchedalakkhaṇaṃ maraṇaṃ. Taṃ sokassa padaṭṭhānaṃ. Ussukkakārako soko. Taṃ paridevassa padaṭṭhānaṃ. Lālappakārako[2] paridevo. Taṃ dukkhassa padaṭṭhānaṃ. Kāyasampīḷanaṃ dukkhaṃ. Taṃ domanassassa padaṭṭhānaṃ. Cittasampīḷanaṃ[3] domanassaṃ. Taṃ upāyāsassa padaṭṭhānaṃ. Odahanakārako upāyāso. Taṃ bhavassa padaṭṭhānaṃ.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Taṃ saṃsārassa padaṭṭhānaṃ. Niyyānikalakkhaṇo maggo. Taṃ nirodhassa padaṭṭhānaṃ. Titthaññutā pītaññutāya padaṭṭhānaṃ. Pītaññutā mattaññutāya padaṭṭhānaṃ. Mattaññutā attaññutāya padaṭṭhānaṃ. Attaññutā pubbekatapuññatāya[4] padaṭṭhānaṃ. Pubbekatapuññatā[5] patirūpadesavāsassa padaṭṭhānaṃ. Patirūpadesavāso sappurisūpanissayassa padaṭṭhānaṃ. Sappurisūpanissayo[6] attasamāpaṇidhānassa padaṭṭhānaṃ. Attasamāpaṇidhānaṃ sīlānaṃ padaṭṭhānaṃ. Sīlāni avippaṭisārassa padaṭṭhānaṃ. Avippaṭisāro pāmujjassa[7] padaṭṭhānaṃ. Pāmujjaṃ pītiyā padaṭṭhānaṃ. Pīti passaddhiyā padaṭṭhānaṃ. Passaddhi sukhassa padaṭṭhānaṃ. Sukhaṃ samādhissa padaṭṭhānaṃ. Samādhi yathābhūtañāṇadassanassa padaṭṭhānaṃ. Yathābhūtañāṇadassanaṃ nibbidāya padaṭṭhānaṃ. Nibbidā virāgassa padaṭṭhānaṃ. Virāgo vimuttiyā padaṭṭhānaṃ. Vimutti vimuttiñāṇadassanassa padaṭṭhānaṃ.

Evaṃ yo koci upanissayo yo koci paccayo, sabbo so padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṃ deseti jino ti.

Niyutto padaṭṭhāno-hāro.

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[1] khandhānaṃ pātu°, S. [2] lalanappa°, S.
[3] cittapīlanaṃ, S. [4] °kataññutāya, B₁.
[5] °taññutā, B₁. [6] sappurisasannisayo, S.
[7] pāmo°, B₁.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati[1]?

Ye dhammā ekalakkhaṇā, tesaṃ dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhave?

Yathāha Bhagavā: —

Cakkhuṃ[2] *bhikkhave anavaṭṭhitaṃ ittaraṃ parittaṃ pabhaṅgu, parato dukkhaṃ byasanaṃ calaṃ*[3] *kukkulaṃ saṃkhāraṃ*[4] *vadhakaṃ*[4] *amittamajjhe.*

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho[5] *hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.*

Imasmiṃ rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte[6] vadakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesañ ca susamāraddhā niccaṃ kāyagatā sati
akiccaṃ te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā[7] dhammagatā[8] ca. Tathā yaṃ kiñci diṭṭhaṃ vā sutaṃ vā mutaṃ vā ti vutte vuttaṃ bhavati viññātaṃ.

Yathā cāha Bhagavā: —

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[1] lakkhiyati, B₁. S. [2] cakkhu, S. [3] calanaṃ, B.
[4] saṃkhārava°, S. [5] °pekkho, S.
[6] cf. S. III, p. 109 sqq.
[7] cittā°, S. [8] dhammā°, B₁.

Tasmā ti ha tvaṃ[1] *bhikkhu kāye kāyānupassī viharāhi*[2] *ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.*

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassan ti samādhindriyaṃ.

Evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca[3] bodhaṅgamā[4] dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā[4] dhammā[5] bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te[6] ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evaṃ[7] akusalā pi[8] dhammā ekalakkhaṇattā pahānaṃ abbhatthaṃ gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyyanti, āhārā c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visaṃyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiṇṇo bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamanehi[9] ca[5] na agatiṃ[10] gacchanti.

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[1] taṃ, S. [2] °rati, S. [3] 'va, B.
[4] bojjh°, S. [5] *om.* B. [6] tena, B₁. S.
[7] S. *adds* pi. [8] *om.* B₁. S. [9] °ṇesu hi, S.
[10] bhavati, S.

Evaṃ akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbhatthaṃ gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth'[1] eva[1] rūpadhātu[2] rūpakkhandho[3] rūpañcāyatanaṃ. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccaṃ. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccaṃ. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ[4] sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā[5] anuseti[6], avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanaṃ[7], chaḷāyatanapaccayā[7] phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti[8].

☆ So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītarāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

☆ Evaṃ ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmaññato ca cutupapātato[9] ca, tesaṃ dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno[10]: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā[11].

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[1] tattha, B₁. [2] °dhātuṃ, S. [3] *om.* S. [4] upekhi°, B. [5] abhijjhā, S. [6] °ti ti, S. [7] sa°, B₁. S. [8] ti, B₁. [9] cutupātato, B₁. [10] °kaccāyano, B. [11] °tabbo, B. B₁.

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso ñāṇaṃ. *
Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ[1] vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atītādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napuṃsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evaṃ sabbāni[2] kātabbāni janapadaneruttāni[3] sabbā ca janapadaniruttiyo[4], ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ[5]
chattaṃ mahantaṃ yatha[6] *vassakāle*
esānisaṃso[7] *dhamme suciṇṇe*
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī[8] bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe gahīto
sakammunā haññate bajjhate ca
evaṃ ayaṃ pecca[9] *pajā parattha*
sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Sañcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ aniṭṭhaṃ asātaṃ vipākaṃ paccanubhavissatī ti ayaṃ ettha Bhagavato adhippāyo.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati[10]
attano sukham esāno pecca[11] *na labhate sukhan ti* (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakaṃ[12] kammaṃ[12] na karissantī ti ayaṃ ettha Bhagavato adhippāyo.

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[1] B. *adds* ca. [2] S. *adds* pi. [3] °niruttāni, B. B₁.
[4] °neruttiyo, B₁. S. [5] °rī, S. [6] yathā, B₁. S.
[7] etāni°, S. [8] °cārino, B. [9] pacca, B₁. S.
[10] vihaññati, B₁. [11] pacca, B. B₁; *all MSS. add* so.
[12] pāpa°, S.

Middhī[1] *yadā hoti mahagghaso ca*
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho[2]
punappunaṃ gabbham upeti mando ti (Dhp. v. 325; Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaraṇena aṭṭiyitukāmā[3] bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattāpararattaṃ jāgariyānuyogam anuyuttā vipassakā[4] kusalesu dhammesu sagāravā ca sabrahmacārisu[5] theresu navesu majjhimesū ti ayaṃ ettha Bhagavato adhippāyo.

Appamādo amatapadaṃ[6] *pamādo maccuno padaṃ*
appamattā na miyyanti ye pamattā yathā matā ti (Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanaṃ pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayaṃ ettha Bhagavato adhippāyo.

Ayaṃ adhippāyo.

c) Tattha katamaṃ nidānaṃ?

Yathā so Dhaniyo gopālako Bhagavantaṃ āha (S. N. I, 2): —

Nandati puttehi[7] *puttimā*
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti (v. 16 = v. 33).

Bhagavā āha: —

Socati puttehi[7] *puttimā*
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā bāhiraṃ pariggahaṃ upadhim[8] āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilaṃ pātesi, Bhagavā āha: —

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[1] middhi, B. B₁. [2] °vuḍḍho, B. [3] aṭṭi°, B.; aṭṭa°, B₁. [4] °nā, S. [5] brahma°, B. B₁. [6] °taṃ p°, *all MSS.* [7] °hī ti, S. [8] °dhi, B. S.

Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi[1]
n'eva[2] *sammāvimuttānaṃ*[3] *buddhānaṃ atthi iñjitaṃ* (S. I, p. 109).

* * *

Nabhaṃ phaleyya paṭhaviṃ caleyya
sabbe 'va[4] *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampayeyyuṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā kāyaṃ upadhiṃ[5] āhā ti.

Yathā cāha: —

Na taṃ daḷhaṃ[6] *bandhanam āhu dhīrā*
yad[7] *āyasaṃ*[8] *dārujaṃ pabbajañ ca*
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā[9] *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etaṃ daḷhaṃ bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
anapekhino[10] *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā[11] cāha[11]: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
paggharantaṃ divārattiṃ[12] *bālānaṃ abhinanditan ti* (Cf. Thag. v. 394; Dhp. A. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

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[1] °lessati, B₁; calissati, S.; caleyyasi, B. [2] na ca, S.
[3] samāvi°, B.; samādhi°, S. [4] ca, S.
[5] °dhi, B. S. [6] B. *puts* daḷhaṃ *before* na taṃ.
[7] yaṃ, S. [8] ay°, S.
[9] apekkhā, S. [10] °pekkhino, S.
[11] *om.* B₁. S. [12] °ratti, B₁. S.

Ucchinda[1] *sineham attano*
kumudaṃ sāradikaṃ va pāṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitan ti (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha[2]: —

Kāmandhā jālasacchannā taṇhāchadanachāditā
pamattabandhanābaddhā[3] *macchā va kumināmukhe*
jarāmaraṇam[4] *anventi*[4] *vaccho khīrapako*[5] *va mātaran ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha[6]: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ[7] *tadā hoti yaṃ rāgo sahate naran ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya[8] ca sā yeva taṇhā abhilapitā.

Yañ cāha: —

Kāmandhā jālasacchannā[9] taṇhāchadanachāditā ti yañ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passatī ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yañcāha: kāmā ti ime kilesakāmā, yañ cāha: jālasacchannā[9] ti tesaṃ yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā[10].

Ye edisikā, te jarāmaraṇaṃ anventi.

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[1] ucchinna, B_1. [2] yathā cāha, B_1. [3] °nābandhā, *all MSS.*
[4] *om.* S. [5] khirupako, B. S. [6] yathā cāha, B_1. S.
[7] andhaṃ ta°, S. [8] pacch°, B_1. S.
[9] °pacch°, B_1. S. [10] vuttaṃ, B.

Ayaṃ Bhagavatā yathānikkhittagāthābalena[1] dassitā: jarāmaraṇam anventi ti.

Yassa papañcā[2] ṭhitī[2] ca n'atthi
sandānaṃ[3] palighañ ca vītivatto
tan nittaṇhaṃ muniṃ carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).

Papañcā nāma taṇhā diṭṭhimānā tadabhisaṃkhatā ca saṃkhārā. Ṭhiti[4] nāma anusayā. Sandānaṃ[3] nāma taṇhāya[5] pariyuṭṭhānaṃ. Yāni chattiṃsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā[6]-saṃkhārā yā ca ṭhiti[4] yaṃ[7] sandānañ[8] ca yaṃ[7] palighañ ca, yo etaṃ sabbaṃ samatikkanto ayaṃ vuccati nittaṇho iti.

Tattha pariyuṭṭhānasaṃkhārā: diṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā[9] vā[10].

Evaṃ taṇhā tividhaṃ phalaṃ deti: diṭṭhe[11] vā dhamme upapajje vā apare vā pariyāye. Evaṃ Bhagavā āha: —

Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā, tassa vipākaṃ anubhoti diṭṭhe[11] vā dhamme upapajje vā apare vā pariyāye ti.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ diṭṭhadhammavedaniyaṃ vā kammaṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ[12] vā[13] kammaṃ.

Evaṃ kammaṃ tidhā vipaccati: diṭṭhe[11] vā dhamme upapajje[14] vā apare[15] vā[15] pariyāye[15].

Yathāha: —

Yañ ce bālo idha pāṇātipātī hoti | pe[16] | micchādiṭṭhī hoti, tassa diṭṭhe[17] vā[17] dhamme vipākaṃ paṭisaṃvedeti upapajje[18] vā apare vā pariyāye ti.

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[1] °phalena, B₁. S. [2] papañcaṭh°, S.; °dhiti, B₁.
[3] sandh°, B. B₁. S.; sant°, Com.
[4] dhi°, B₁. [5] taṇhā, B.; S. *adds* ca. [6] °ca, S.
[7] *om.* B₁. S. [8] sandh°, S. [9] °pariyāyave°, B₁.
[10] *om.* B₁. [11] diṭṭhe 'va, S.
[12] aparāpariyāya, B. B₁; aparāpariyāya vā ve°, S.; *but* cf. Mil. p. 108 aparāpariyakammaṃ.
[13] *om.* S. [14] °jjaṃ, B₁. S. [15] aparāpariyāye, S.
[16] pa, B.; la, B₁. [17] diṭṭhe 'va, B₁.
[18] °jjaṃ, B₁; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chattiṃsa taṇhāvicaritāni[1] bhāvanābalena pahātabbānī ti.

Evaṃ taṇhā pi tidhā pahiyyati: yā nittaṇhatā ayaṃ sa-upādisesā nibbānadhātu, bhedā kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yañ cāha Bhagavā[2]: —

Papañceti atītānāgatapaccuppannaṃ cakkhuviññeyyaṃ rūpaṃ ārabbhā ti[2] yañ cāha Bhagavā: —

Atīte Rādha rūpe anapekho[3] *hoti*[4], *anāgataṃ rūpaṃ mā*[5] *abhinandi*[5], *paccuppannassa*[6] *rūpassa*[6] *nibbidāya virāgāya nirodhāya cāgāya*[7] *paṭinissaggāya paṭipajjā ti* (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atītānāgatapaccuppannassa abhinandanā, idaṃ ekattaṃ[8]. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma[9] dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evaṃ suttena suttaṃ saṃsandayitvā pubbāparena saddhiṃ[10] yojayitvā suttaṃ niddiṭṭhaṃ bhavati[11].

2. So[12] cāyaṃ[13] pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhī ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammatā[14], paññatti ti.

bb) Byañjanasandhi chappadāni: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti[2].

cc) Desanāsandhi: na ca paṭhaviṃ nissāya jhāyati jhāyī[15] jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

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[1] sa°, B. B₁; *concerning the 36 taṇhā see Childers, p. 496 a.*
[2] *om.* B₁. S. [3] °pekkho, S.
[4] hohi, B₁; *the present is used for the imp.*
[5] mābhi°, B. B₁. [6] °ppannarūpassa, B₁; B. *omits* rūpassa.
[7] *om.* B. [8] ekatthaṃ, B. B₁. [9] *om.* B. B₁.
[10] sandhi, B. B₁. [11] Bhagavatā, B₁. S. [12] yo, S.
[13] 'yaṃ, B₁. [14] °kammaṃ taṃ, S.
[15] jhāyi, B₁. S. *throughout.*

na ca vāyuṃ[1] nissāya jhāyati jhāyī jhāyati ca | pe[2] | na ca ākāsānañcāyatanaṃ nissāya . . . na ca viññāṇañcāyatanaṃ nissāya . . . na ca ākiñcaññāyatanaṃ nissāya . . . na ca nevasaññānāsaññāyatanaṃ nissāya . . . na ca imaṃ lokaṃ nissāya na ca paraṃ lokaṃ nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ vitakkitaṃ vicāritaṃ[3] manasānuvicintitaṃ[4], taṃ pi na[5] nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittena na ñāyati jhāyanto (Cf. A. V, p. 324 sq.).

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇaṃ samanvesanto na jānāti na passati (S. I, p. 120 sqq.).

So hi papañcātīto, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa[6] (S. III, p. 119 sqq.).

Sadevakena lokena samārakena sabrahmakena sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na ñāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā[7]. Anissitacittā kusalapakkhena niddisitabbā. Nissitacittā saṃkilesena[8] niddisitabbā. Anissitacittā vodānena niddisitabbā. Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca avijjāya ca niddisitabbā. Anissitacittā samathena ca vipassanāya ca niddisitabbā. Nissitacittā ahirikena ca anottappena ca niddisitabbā. Anissitacittā hiriyā ca ottappena ca niddisitabbā. Nissitacittā asatiyā ca asampajaññena ca niddisitabbā. Anissitacittā satiyā ca sampajaññena ca niddisitabbā. Nissitacittā ayoniyā[9] ca ayo-

[1] vāyaṃ, S. [2] pa, B. [3] vicaritaṃ, B_1.
[4] °nucintitaṃ, B. [5] B. *puts* na *after* nissāya.
[6] Vakkalikassa, S.
[7] *in* B_1 *nearly always written with* ss. [8] kilesena, B.
[9] °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā[1] ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṃvarena[2] ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā[3] abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya[4] ca[4] abyāpādena[4] ca[4] niddisitabbā. Nissitacittā nīvaraṇehi ca saṃyojaniyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā[5] avijjāvirāgāya[6] ca[6] paññāvimuttiyā[6] niddisitabbā. Nissitacittā ucchedadiṭṭhiyā ca sassatadiṭṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbānadhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane
dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

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[1] °niso, S. [2] °varaṇena, B. B₁. [3] S. *omits this phrase.*
[4] B₁. S. *transpose these words.* [5] S. *adds* ca.
[6] avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ[1] vā sattānaṃ[2] yoge yuñjantānaṃ vā[2] * ārambho.

Tattha ye na yuñjanti, te pamādamūlakā[3] na yuñjanti.

So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāṇena nivuto ñeyyaṭṭhānaṃ na ppajānāti pañcakkhandhā uppādavayadhammā ti ayaṃ avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppannānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittañ ca pamādaṃ āpajjati. Ayaṃ loke catubbidho pamādo: ekavidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpakāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānañ ca sīlabbatupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā[4] khandhā[4] idaṃ dukkhaṃ, cattāri upādānāni ayaṃ samudayo.

Pañcakkhandhā dukkhaṃ[5].

Tesaṃ Bhagavā pariññāya ca[6] pahānāya ca dhammaṃ deseti, dukkhassa pariññāya[7] samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ ārakkhanañ ca karoti paribhoganimittañ ca.

Tassa sampaṭivedhena rakkhanā paṭisaṃharaṇā, ayaṃ samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādīnavañ ca

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[1] āy°, B. B_r. [2] *om.* S.
[3] °mūlikā, B. [4] °dāna°, S.
[5] dukkhā, S. [6] *om.* B. [7] °yaṃ, S.

ādīnavato nissaraṇañ ca nissaraṇato okārañ[1] ca saṃkilesañ ca vodānañ ca nekkhamme[2] ca ānisaṃsaṃ.

* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho ca vipassanā ca. Imesu dvīsu[3] dhammesu bhāviyamānesu dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvīsu[4] dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca[5] dve saccāni dukkhaṃ[6] samudayo ca, samatho ca vipassanā ca maggo, bhavanirodho nibbānaṃ[7].

Imāni cattāri saccāni.

Tenāha Bhagavā[5]: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave daḷhe*
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate[8]
nibbattati dukkham idaṃ punappunaṃ (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpaccayā hi[9] bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye saupādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ[10] samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

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[1] vo°, B. [2] nikkhamme, S.; nikkhame, B. B_1.
[3] dvesu, S. [4] dvesu, S.; *om.* B.
[5] *om.* B_1. [6] dukkhā, S. [7] °nañ ca, S.
[8] anu°, B. S.; 'nuhate, B_1. [9] ti, S. [10] *om.* B_1. S.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayassa paccayaṃ avijjaṃ vārayati[1], ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā[2]: — Yathā pi mūle ti.

Sabbapāpassa akaraṇaṃ kusalass'[3] *ūpasampadā*[3]
sacittapariyodapanaṃ etaṃ buddhāna[4] *sāsanan*[4] *ti*[5] (Dhp. v. 183).

Sabbapāpaṃ nāma tīṇi duccaritāni: kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Te dasa akusalakammapathā: pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisuṇā[6] vācā[6], pharusā[7] vācā[7], samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.

Tāni dve kammāni: cetanā cetasikañ ca.

Tattha yo ca pāṇātipāto yā ca pisuṇā[6] vācā[6] yā ca pharusā[7] vācā[7], idaṃ dosasamuṭṭhānaṃ[8], yañ ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānaṃ[8], yo samphappalāpo, idaṃ mohasamuṭṭhānaṃ[8].

Imāni satta kāraṇāni cetanākammaṃ.

Yā abhijjhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doso akusalamūlaṃ. Yā micchādiṭṭhi, ayaṃ micchāmaggo.

Imāni tīṇi kāraṇāni cetasikakammaṃ[9].

Tenāha: cetanākammaṃ cetasikakamman[9] ti.

Akusalamūlaṃ payogaṃ gacchantaṃ catubbidhaṃ agatiṃ gacchati: chandā, dosā, bhayā, mohā.

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[1] samūhanati, S. [2] *om.* B_1. S. [3] °lassassa upa°, B_1. S.
[4] °nusāsa°, S. [5] *om.* B_1. [6] °ṇavācā, B.
[7] °savācā, B. [8] °samudaṭṭh°, S. [9] °sikaṃ k°, B_1. S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahiyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahiyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbhatthaṃ gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇan ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādiṭṭhi, micchāsaṃkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriyā akaraṇaṃ anajjhācāro[1], idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

* Sacittapariyodapanan ti atītassa maggassa bhāvanākiriyaṃ[2], tassa[2] sati[2]. Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovisuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussatī ti.

Duvidhā[3] pariyodapanā: nīvaraṇapahānañ ca anusayasamugghāto ca, dve ca[4] pariyodapanabhūmiyo: dassanabhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇan ti.

* *Dhammo have rakkhati dhammacāriṃ*[5]
chattaṃ mahantaṃ yatha[6] *vassakāle*

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[1] anācāro, S.
[2] °kiriyāssa sati, B.; °kiriyaṃ dassati, S.
[3] B. B[1] *add* hi. [4] *om.* B. [5] °rī, S. [6] yathā, B[1]. S.

esānisaṃso dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasaṃvaro maggo ca. Duggati nāma duvidhā: deva-manusse[1] vā[2] upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati[3].

Tattha yā saṃvarasīle akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evaṃ Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nāḷandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantaṃ etad avoca: —

Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā[4] sevālamālikā[5] udakorohakā aggiparicārakā. Te mataṃ kālaṃkataṃ uyyāpenti nāma saññāpenti nāma saggaṃ nāma okkamenti[6]. Bhagavā pana bhante pahoti tathā kātuṃ, yathā sabbo loko kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā[7] ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ[2] byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco[8] pharusavāco[9] samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjatū[10] ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā[10] ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthusilaṃ gambhīre udakarahade[11] pakkhipeyya. Tam enaṃ mahājanakāyo

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[1] deve vā manusse, S. [2] *om.* B₁.
[3] °ti ti, B₁. [4] kā°, B₁. S. [5] °lakā, S.
[6] °manti, S. [7] upajj°, S. [8] °nāvāco, S.
[9] *om.* S. [10] uppajj°, S. [11] udakadahe, B.

saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ummujja[1] *bho*[1] *puthusile uppilava*[2] *bho*[2] *puthusile thalam uppilava*[2] *bho*[2] *puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sā mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujjeyya vā uppilaveyya*[3] *vā thalaṃ vā uppilaveyyā*[3] *ti?*

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe[4] *| micchādiṭṭhiko. Kiñcāpi naṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjatū*[5] *ti. Atha kho so puriso kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya*[5]*. Taṃ kiṃ maññasi gāmaṇi? Idh'assa*[6] *puriso pāṇātipātā paṭivirato | pe*[7] *| sammādiṭṭhiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū*[5] *ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā*[5] *ti?*

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ[8] *ogāhitvā bhindeyya, tatrāyassa*[9] *sakkharā vā*[10] *kathalā vā, sā adho gāmi assa. Yañ ca khvassa tatra*[11] *sappi vā telaṃ vā, taṃ*[12] *uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda*[13] *bho*[13] *sappi tela saṃsīda*[14] *bho*[14] *sappi tela*[15] *avaṃgaccha*[12] *bho*[12] *sappi*[12] *telā*[12] *ti*[12]*. Taṃ*[15] *kiṃ maññasi gāmaṇi? Api nu*

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[1] °jjato, S. [2] uplava bho, B.; S. *has* uppilavato.
[3] upla°, B. [4] pa, B. [5] uppajj°, S.
[6] icc' assa, S. [7] B. *gives it in full extent.*
[8] udakadahaṃ, B. [9] tatra yassa, B. B_1. [10] *om.* B_1. S.
[11] tattha, B. [12] *om.* S. [13] °dato, B_1; °datā, S.
[14] °dato, S. [15] telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā osīdeyya vā saṃsīdeyya vā avaṃ[1] vā[2] gaccheyyā ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so[3] puriso pāṇātipātā paṭivirato | pe[4] | sammādiṭṭhiko. Kiñcāpi naṃ[5] mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ[6] puriso kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū ti. Atha kho so puriso kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo * suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha: —

Tasmā rakkhitacittassa sammāsaṃkappagocaro[7]
sammādiṭṭhipurekkhāro ñatvāna udayabbayaṃ
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti
(Ud. p. 38).

Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye saupādānā[8] khandhā[8] idaṃ dukkhaṃ, cattāri upādānāni samudayo[9].

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcindriyāni rūpīni[10] padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcindriyāni rūpīni[10] rakkhanto samādhiṃ bhāvayati taṇhañ ca niggaṇhāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjañ ca niggaṇhāti.

Taṇhāniggahena dve upādānāni pahiyyanti: kāmupādānañ ca sīlabbatupādānañ ca. Avijjāniggahena dve upādānāni pahiyyanti: diṭṭhupādānañ ca attavādupādānañ ca.

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[1] ava, S. [2] *om.* S. [3] 'ssa, B.
[4] pa, B. [5] taṃ, S. [6] B₁. S. *add* so.
[7] °rā, S. [8] °nakkhandhā, S. [9] ayaṃ sam°, B.
[10] rūpini, B. B₁; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāripūriṃ gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyan ti.

Tattha brahmacariyassa phalaṃ cattāri sāmaññaphalāni: sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaṃ[1] aggaphalaṃ[2].

Imāni cattāri brahmacariyassa phalānī ti[3].

Iti purimakāni ca dve saccāni dukkhaṃ[4] samudayo[4] ca[5], samatho ca vipassanā ca brahmacariyañ ca maggo, brahmacariyassa[6] phalāni[6] ca[7] tadārammaṇā ca asaṃkhatā dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhatī ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo, yaṃ[7] rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhumiñ cā ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabhāgiyañ ca. Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā[7] ca[7]. Dve sīlāni: saṃvarasīlañ ca pahānasīlañ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgiyāya paṭipadāya desayati.

* So saṃvarasīle ṭhito tena brahmacariyena brahmacārī bhavati.

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[1] arahattaphalaṃ, B.
[2] phalaṃ, S.; B. *puts* agga° *before* arahattaṃ.
[3] *om.* B. [4] dukkhasam°, S. [5] *om.* B., S.
[6] °cariyapha°, S. [7] *om.* S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahānasīle ṭhito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, sīlakathā, saggakathā, kāmānaṃ ādīnavo, nekkhamme[1] ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni. *

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yuttihārena yojayitabbā[2], yāvatikā ñāṇassa[3] bhūmi (Cf. p. 25). *

a) Tattha katame dhammā sādhāraṇā? *

Dve dhammā sādhāraṇā: nāmasādhāraṇā vatthusādhāraṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānañ ca sattānaṃ dassanapahātabbā kilesā sādhāraṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādhāraṇā. Puthujjanassa anāgāmissa ca uddhaṃbhāgiyā[4] saṃyojanā sādhāraṇā. Yaṃ kiñci ariyasāvako lokiyaṃ[5] samāpattiṃ samāpajjati, sabbā sā vītarāgehi[6] sādhāraṇā. Sādhāraṇā[7] hi[7] dhammā evaṃ aññamaññaṃ paramparaṃ sakaṃsakaṃ visayaṃ nātivattanti. Yo p'[8] imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati. *

Ime dhammā sādhāraṇā.

b) Tattha katame dhammā asādhāraṇā?

Yāva desanaṃ[9] upādāya gavesitabbā: sekhāsekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca[10] kāmarāgabyāpādā

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[1] nikkhamme, S.; nikkhame, B. [2] yojet°, S.
[3] yānassa, S. [4] °yānaṃ, S. [5] °kaṃ, B.
[6] avīta°, B₁; avigata°, B. [7] °ṇehi, S. [8] pi, B.
[9] °nā, S. [10] S. *puts* ca *before* sotā°

sādhāraṇā, dhammatā asādhāraṇā[1]. Aṭṭhamakassa anāgāmissa ca[2] uddhaṃbhāgiyā saṃyojanā sādhāraṇā, dhammatā asādhāraṇā[1]. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā[1]. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evaṃ visesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbaṃ.

* Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyā padaṭṭhānaṃ. Dukkhā paṭipadā dandhābhiññā samathassa padaṭṭhānaṃ. Sukhā paṭipadā khippābhiññā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu[3] parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu parato ca ghosassa sutamayiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca[4] sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo[5] tiṇṇaṃ ca aveccapasādānaṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpaṇidhānaṃ[6] hiriyā ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavīmaṃsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvākkhātatā[7] kusalamūlaropanāya ca phalasamāpattiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasuṭṭhutāya sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānañ ca pasādāya pasannānañ ca bhiyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

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[1] °natā, S. [2] S. *puts* ca *before* sotā°
[3] °kriya°, B. *throughout.* [4] *om.* B_1.
[5] °risassa nissayo, B_1. [6] attha°, B_1.
[7] °svākhā°, B_1; °svākhyā°, B.; dhammāsvakkhāta, S.

maṅkūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādhāraṇaṃ padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhānan ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te[1] c'assa[1] nijjiṇṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe[2] | Evaṃ sammāvācassa sammākammantassa sammā-ājīvassa | pe[3] | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacārissa abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṇhavācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa[4] abhijjhā

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[1] me ca tassa, S. [2] la, B_1; *om.* B.
[3] la, B_1; B. *in full.* [4] °jjhāmanassa, B.

pahīnā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesaṃ sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiñ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā[1], tesaṃ[2] bhavantānaṃ pujjā ca pāsaṃsā ca | pe[3] |

Evaṃ sammāsaṃkappaṃ sammāvācaṃ sammākammantaṃ sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammāsamādhiṃ sammāvimuttiṃ[4] sammāvimuttiñāṇadassanañ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesaṃ[5] bhavantānaṃ pujjā ca pāsaṃsā ca.

Ye ca kho keci evam āhaṃsu: bhuñjitabbā kāmā paribhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulīkātabbā kāmā ti, kāmehi veramaṇī tesaṃ adhammo. Ye vā pana keci evam āhaṃsu: attakilamathānuyogo dhammo ti, niyyāniko tesaṃ dhammo adhammo. Ye ca kho keci evam āhaṃsu: dukkho dhammo ti, sukho tesaṃ dhammo[6] adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā pahīyyanti, dukkhānupassino viharato sukhasaññā pahīyyanti, aniccānupassino viharato niccasaññā pahīyyanti, anattānupassino viharato attasaññā pahīyyanti, yaṃ yaṃ[7] vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa[8] aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —
Kusalākusale dhamme[9] ti.

Niyutto parivattano[10]-hāro.

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[1] °diṭṭhi, B₁. [2] te, B₁. S.
[3] pa, B₁; *om.* B.
[4] *om.* B₁. [5] te, S. [6] *om.* B₁. S.
[7] *om.* S. [8] svassa, B.; svāyam, B₁.
[9] °lākusaladhamme, B. B₁. [10] °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano[1]-hāro?

Vevacanāni bahūnī ti.

Yathā ekaṃ[2] Bhagavā dhammaṃ[3] aññamaññehi vevacanehi niddisati[4].

Yathāha Bhagavā: —

Āsā[5] *pihā ca abhinandanā ca*
anekadhātūsu[6] *sarā patiṭṭhitā*
aññāṇamūlappabhavā pajappitā
sabbā mayā[7] *byantikatā samūlakā*[8] *ti* (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā[9], avassaṃ āgamissati' ti āsāssa[10] uppajjati[11]. Pihā nāma: yā[12] vattamānassa[13] atthassa patthanā, 'seyyataraṃ vā disvā ediso bhaveyyan' ti pihāssa[14] uppajjati. Atthanippattipaṭipālanā abhinandanā nāma. Piyaṃ vā ñātiṃ abhinandati piyaṃ vā dhammaṃ abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni[15] domanassāni yāni ca cha nekkhammasitāni[15] somanassāni, imāni catuvīsa padāni taṇhāpakkho taṇhāya etaṃ vevacanaṃ. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemaṃ dhammajjhosānan[16] ti taṇhāya etaṃ vevacanaṃ. Cittaṃ mano-

[1] °nā, S. [2] *om.* B₁. S.
[3] ekadhammaṃ, B₁. S. [4] niddissati, B₁. S.
[5] B. *adds* ca. [6] °tusu, S. [7] B. B₁ *add* bhavā.
[8] °likā, B₁. S.; °katā, B. [9] āsisanā, B. B₁.
[10] āsā sā, S.; āsāsa, B₁. [11] upap°, B₁. [12] sā, S.
[13] °mānakassa, B. S. [14] pihā sā, S.; pihāsa, B₁.
[15] nikkhama°, B. [16] dhamma-ajjh°, B₁.

viññāṇan ti cittassa etaṃ vevacanaṃ. Manindriyaṃ manodhātu manāyatanaṃ vijānanā ti manass' etaṃ vevacanaṃ. Paññindriyaṃ paññābalaṃ adhipaññā sikkhā[1] paññakkhandho dhammavicayasambojjhaṅgo ñāṇaṃ[2] sammādiṭṭhi tīraṇā vipassanā dhamme-ñāṇaṃ atthe-ñāṇaṃ anvaye-ñāṇaṃ khaye-ñāṇaṃ anuppāde-ñāṇaṃ anaññātaññassāmītindriyaṃ[3] aññindriyaṃ aññātāvindriyaṃ cakkhu[4] vijjā buddhi bhūri medhā āloko, yaṃ vā pana[5] kiñci aññaṃ pi evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni[6] lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena[7] saddhā, ārambhaṭṭhena viriyaṃ, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanaṭṭhena paññā.

Yathā ca[8] buddhānussatiyaṃ[9] vuttaṃ: —

Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā.

Balanippattigato[10] vesārajjapatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo nirūḷhavaṇo madditakaṇṭako[11] nibbāhitapariyuṭṭhāno[12] bandhanātīto gandhaviniveṭhano ajjhāsayavītivatto[13] bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṃkhepagato bandhanātivatto[14] ṭhapitasaṅgāmo abhikkantataro okkādharo[15] ālokakaro pajjotakaro tamonudo raṇañjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro[16] ca buddho[17] bhagavanto ti[18] buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

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[1] B. *adds* paññā. [2] ñāṇa, S.
[3] anvaññata°, S. [4] cakkhuṃ, B.
[5] B. *adds* yaṃ. [6] paññi°, S.
[7] ādhi°, B. [8] *om.* S.
[9] °yā, S. [10] phalanibbatti°, S.
[11] °kaṇṭhako, S. [12] nibbāvita°, B_1; nibbāpita°, S.
[13] °sayativatto, B_1. [14] °nātivitivatto, B.
[15] °dhāro, B_1. [16] B. *adds* ti. [17] buddhā, B. B_1.
[18] B. B_1 *add* ca.

Svākkhāto[1] *Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*[2] *paccattaṃ veditabbo viññūhi*[3], *yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ.*

Asaṃkhataṃ anantam anāsavañ ca[4]
saccañ ca pāraṃ nipuṇaṃ sududdasaṃ
ajajjaraṃ[5] dhuvam apalokitañ ca[6]
anidassanaṃ[7] nippapañca santaṃ
Amataṃ paṇītaṃ[8] sivañ ca khemaṃ
taṇhakkhayo acchariyañ ca abbhutaṃ
anītikaṃ 'nītikadhammam[9] eva[10]
nibbānam etaṃ sugatena desitaṃ
Ajātam abhūtam anupaddavañ[11] ca[11]
akatam[12] asokañ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammaṃ[13]
nibbānam etaṃ sugatena desitaṃ
Gambhīrañ c'eva duppassaṃ uttarañ ca anuttaraṃ
asamam appaṭisamaṃ jeṭṭhaṃ seṭṭhan ti vuccati
Leṇañ ca tāṇaṃ araṇaṃ anaṅganaṃ[14]
akācam etaṃ vimalan ti vuccati
dīpo sukhaṃ appamāṇaṃ patiṭṭhā
akiñcanaṃ appapañcan ti vuttan ti

dhammānussatiyā etaṃ vevacanaṃ.

Yathā ca saṃghānussatiyaṃ[15] vuttaṃ: —

Supaṭipanno ujupaṭipanno ñāyapaṭipanno sāmīcipaṭipanno, yad idaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa[16].

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[1] svākhā°, B_1; svakkhyāto, B. [2] °neyyiko, B. B_1.
[3] B_1 *adds* ti. [4] *om.* B_1. S.
[5] ajjajjaran taṃ, B.; ajjaran taṃ, B_1.
[6] °lokiyaṃ, B.; °lokinaṃ, B_1; ca *not in MSS.*
[7] adassa°, B.; B. B_1 *add* vā. [8] *all MSS. add* ca.
[9] anitatadh°, B_1; anitika°, S. [10] B. *adds* vā.
[11] athānuppadavaṃ, B. [12] °tañ ca, S.
[13] anupa°, B_1. S. [14] °gaṇaṃ, B. B_1.
[15] °yā, B_1. S. [16] *om.* B_1.

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā[1] sattānaṃ surabhi[2] pasūnaṃ pujjo[3] devānañ ca manussānañ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca sīlānussatiyaṃ[4] vuttaṃ: —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni[5] aparāmaṭṭhāni[6] samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānañ ca sīlaṃ sabbadosaggasamatikkamanaṭṭhena[7], sippañ ca sīlaṃ akkhaṇavedhitāya[8], velā ca sīlaṃ anatikkamanaṭṭhena, dhaññañ ca sīlaṃ dāliddopacchedanaṭṭhena[9], ādāso ca sīlaṃ dhammavolokanatāya[10], pāsādo ca sīlaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānan ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ[11] vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno[12]: —

Vevacanāni bahūnī ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekaṃ Bhagavā dhammaṃ paññattīhi[13] vividhāhi[13] desetī[14] ti.

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[1] °ko, *all MSS. exc.* Com. [2] *om.* B_1. [3] pūjo, S.
[4] °yā, S. [5] °pasattāni, B.; °passaṭṭhāni, B_1.
[6] apara°, B_1. S. [7] sampadobhagga°, S.
[8] akkhaṇā°, S. [9] dal°, S. [10] dhammaṃ volo°, S.
[11] °yā, B_1. S. [12] °kaccāyano, S.
[13] paññattivi°, S. [14] °hi, S.

Yā pakatikathāya desanā, ayaṃ[1] nikkhepapaññatti. Kā ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhan ti.

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

Kabaḷīkāre[2] *ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhinibbatti. Yattha atthi āyati punabbhavābhinibbatti, atthi tattha āyati jātijarāmaraṇaṃ. Yattha atthi āyati jātijarāmaraṇaṃ, sasokan taṃ bhikkhave sadaraṃ*[3] *sa-upāyāsan ti vadāmi. Phasse ce* | *pe*[4] | *manosañcetanāya ce . . . viññāṇe ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhinibbatti. Yattha atthi āyati punabbhavābhinibbatti, atthi tattha āyati jātijarāmaraṇaṃ. Yattha atthi āyati jātijarāmaraṇaṃ, sasokan taṃ bhikkhave sadaraṃ*[5] *sa-upāyāsan ti vadāmi* (S. II, p. 101 sq.).

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca.

Kabaḷīkāre[2] *ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ. Yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhinibbatti. Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi*

[1] *om.* B_1. S. [2] °ḷi°, B_1; °liṃ°, S.
[3] sādāraṃ, S. [4] pa, B. [5] saradaṃ, S.

tattha āyati jātijarāmaraṇaṃ. Yattha n'atthi āyati jātijarāmaraṇaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi. Phasse[1] | *pe*[2] | *manosañcetanāya ce*[3] . . . *viññāṇe ce bhikkhave*[3] *āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ. Yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhinibbatti. Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi tattha āyati jātijarāmaraṇaṃ. Yattha n'atthi āyati jātijarāmaraṇaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi* (S. II, p. 102 sq.).

Ayaṃ pariññāpaññatti[4] dukkhassa, pahānapaññatti[5] samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

Samādhiṃ bhikkhave bhāvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ[6] *ca*[6] *yathābhūtaṃ pajānāti? Cakkhuṃ*[7] *aniccan ti yathābhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti. Cakkhuviññāṇaṃ aniccan ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'*[8] *idaṃ*[8] *cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccan ti yathābhūtaṃ pajānāti. Sotaṃ* | *pe*[9] | *ghānaṃ . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manoviññāṇaṃ aniccan ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'*[10] *idaṃ*[10] *manosamphassapaccayā uppajjati*[11] *vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ*[1] *vā*[1], *tam pi aniccan ti yathābhūtaṃ pajānāti* (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

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[1] *om.* S. [2] pa, B.; la, B_1. [3] *om.* B_1.
[4] paññā°, S. [5] pahānaṃ p°, S.
[6] kiñci, B_1. S. [7] cakkhu, B_1. S. [8] idaṃ, B. S.
[9] pa, B. B_1. [10] idaṃ, B. [11] upapajjati, S.

Rūpaṃ Rādhe vikiratha vidhamatha[1] *viddhaṃsetha vikilanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Vedanaṃ | pe*[2] *| saññaṃ saṃkhāre viññāṇaṃ vikiratha vidhamatha*[1] *viddhaṃsetha vikilanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ* (Cf. S. III, p. 190).

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assādassa, pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

So[3] idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedhapaññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti sotāpattiphalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā ti yathābhūtaṃ pajānāti, ime āsavā asesaṃ nirujjhanti ti yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, ārambhapaññatti viriyindriyassa, āhaṭanāpaññatti[4] āsāṭikānaṃ[5], nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti[6] pāpakānaṃ akusalānaṃ dhammānaṃ.

Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[7] *udapādi*[7] *paññā udapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo ti me bhikkhave | pe*[8] *| Ayaṃ dukkhanirodho ti me bhikkhave . . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

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[1] vigamatha, S. [2] pa, B. B_1. [3] *om.* S.
[4] āsāṭanipa°, B_1; asāṭanāpa°, B. [5] asā°, B. B_1.
[6] °nikkāta°, B_1. [7] *om.* B_1. [8] la, B.; *om.* B_1.

pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[1] *udapādi*[1] *paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātaññassāmītindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho pan' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[2] *udapādi*[2] *paññā udapādi vijjā udapādi āloko udapādi. So kho panāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave* | *pe*[3] | *So kho panāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave* | *pe*[3] | *Sā kho panāyaṃ dukkhanirodhagāminipaṭipadā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa[4].

Taṃ kho pan' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho[1] *panāyaṃ dukkhasamudayo pahīno ti me bhikkhave* | *pe*[3] | *So kho panāyaṃ dukkhanirodho sacchikato ti me bhikkhave* | *pe*[5] | *Sā kho panāyaṃ dukkhanirodhagāminipaṭipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulañ ca sambhavaṃ
bhavasaṃkhāram avassajī[6] *muni*
ajjhattarato samāhito
abhida[7] *kavacam iv'attasambhavan ti* (S. V, p. 263; A. IV, p. 312; Ud. p. 64).

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[1] *om.* B₁. [2] *om.* S. [3] pa. B. B₁. [4] paññi°, S.
[5] pa, B.; la, B₁. [6] °ji, *all MSS.* [7] abhinda, S.

Tulan ti saṃkhāradhātu. **Atulan** ti nibbānadhātu. **Tulam atulañ ca sambhavan** ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidāya. **Bhavasaṃkhāram avassaji munī** ti pariccāgapaññatti samudayassa, pariññāpaññatti dukkhassa. **Ajjhattarato samāhito** ti bhāvanāpaññatti kāyagatāya satiyā, ṭhitipaññatti[1] cittekaggatāya. **Abhida**[2] **kavacam iv' attasambhavan** ti abhinibbidāpaññatti cittassa, upādānapaññatti[3] sabbaññutāya, padālanāpaññatti avijjaṇḍakosānaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi[4] *yato nidānaṃ*
kāmesu so jantu kathaṃ nameyya
kāmā hi loke saṅgo ti ñatvā
tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca[5] dukkhassa pariññāpaññatti ca. **Yato nidānan** ti pabhavapaññatti ca[6] samudayassa pahānapaññatti ca. **Adakkhī** ti vevacanapaññatti ca ñāṇacakkhussa paṭivedhapaññatti ca. **Kāmesu so jantu kathaṃ nameyyā** ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti[7] ca. **Kāmā hi loke saṅgo ti ñatvā** ti[6] paccattikato dassanapaññatti kāmānaṃ, kāmā hi aṅgārakāsupamā maṃsapesupamā pāvakakappā papāta-uragopamā ca. **Tesaṃ satimā** ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya[8] satiyā, bhāvanāpaññatti maggassa. **Vinayāya sikkhe** ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogī[9] 'kāmā saṅgo' ti pajānāti[10], so kāmānaṃ anuppādāya[11] kusale dhamme upādayati[12], so anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya[13] vāyamati.

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[1] ḍhiti°, B₁. S. [2] °daṃ, S. [3] sa-upā°, S.
[4] addakkhi, B₁. S. [5] *om.* B₁. [6] *om.* S.
[7] abhinivesana°, S. [8] °tā, B₁. S. [9] °gi, B₁. S.
[10] jā°, B₁. [11] anupā°, B₁. S. [12] uppā°, S.; uppādayati, B.
[13] upā°, B₁.

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepapaññatti oramattikāya[1] asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā[2] vāyamatī ti ayaṃ appamādapaññatti bhāvanāya, nikkhepapaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakkhi yato nidānan ti.

* *Mohasambandhano loko bhabbarūpo*[3] *va dissati*
upadhibandhano bālo tamasā parivārito
assirī[4] *viya khāyati passato n'atthi kiñcanan ti* (Ud. p. 79; cf. Dhp. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallāsānaṃ. Bhabbarūpo[5] va dissatī ti viparītapaññatti lokassa. Upadhibandhano bālo ti pabhavapaññatti pāpakānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānānaṃ, balavapaññatti[6] kilesānaṃ, virūhanāpaññatti[7] saṃkhārānaṃ. Tamasā parivārito ti desanāpaññatti avijjandhakārassa vevacanapaññatti ca. Assiri[4] viya khāyatī ti dassanapaññatti[8] dibbacakkhussa, nikkhepapaññatti paññācakkhussa. Passato n'atthi kiñcanan ti paṭivedhapaññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ[9]. *No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ, na idha jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ, tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyatī ti* (Ud. p. 80 sq.).

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[1] °ttikā ca, B_1. [2] dhi°, B_1. S.
[3] sabba°, B. B_1. [4] asiri, S.; asīri, B_1.
[5] sabba°, *all MSS. exc.* Com. [6] bālap°, S.
[7] virūpānā°, S. [8] dassanā°, B_1.
[9] °tan ti, B_1.

No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa[1] nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanāpaññatti[2] ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyatī ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekaṃ Bhagavā dhammaṃ paṇṇattīhi vividhāhi desetī ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddhaṃ adho sabbadhi vippamutto
ayam ahasmī[3] *ti*[4] *anānupassī*
evaṃ vimutto udatāri[5] *oghaṃ*
atiṇṇapubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmadhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekhāvimutti.

Tāni yeva asekhāni pañcindriyāni. *

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanāniro-

[1] *om.* S. [2] jotasa°, S.
[3] °smiṃ, B₁; āham asmin, S. [4] *om.* B₁.
[5] °tari, B₁.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tīhi khandhehi saṃgahitāni: sīlakkhandhena samādhikkhandhena paññakkhandhena[1].

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca[2] bhavaṅgā, te saṃkhārā
✲ dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

✲ Ayam ahasmi[3] ti anānupassī ti ayaṃ sakkāyadiṭṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho[4] . . .

Evaṃ sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya[5] ca[5] vimuttiyā[5] vimutto udatāri[6] oghaṃ atiṇṇapubbaṃ apunabbhavāya[7].

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[1] paññā°, B. [2] ce, S. [3] aham asmin, S.
[4] B, *has* pa *instead of* saṃkhāra° [5] *om.* B$_1$.
[6] °tari, B$_1$. [7] puna°, S.

Tenāha Bhagavā: — Uddhaṃ adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati[1] *na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ*[2] *na ubhayamantarena, es' ev' anto dukkhassā ti* (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhānissayo[3] diṭṭhinissayo ca.

Tattha yā[4] rattassa cetanā ayaṃ taṇhānissayo, yā[4] sammūḷhassa[5] cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .[6]

Ayaṃ paṭiccasamuppādehi[7] otaraṇā.

Tattha yā rattassa vedanā ayaṃ[8] sukhā[9] vedanā[9], yā sammūḷhassa[10] vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho[11].

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyañ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthī ti samathavasena vā taṇhāya anissito vipassanāvasena[12] vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo[13].

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[1] na ha, B.; S. *has* yanatin ti *instead of* sati nati na.
[2] °rañ ca, B_r.
[3] B. *adds* ca.
[4] *om.* B.
[5] mūḷhassa, *all MSS. exc.* Com.
[6] la, B_r.
[7] °do, S.
[8] *after* sukhā, B_r.
[9] sukha°, S.
[10] sammu°, B. B_r.
[11] vedana°, S.
[12] °nāya va°, S.
[13] *om.* B_r.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho[1].

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyañ ca paññindriyañ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā[2]. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā satī ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā[3] passaddhi. Yaṃ cetasikaṃ sukhaṃ ayaṃ cetasikā[4] passaddhi[4]. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhiyati. Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasmiṃ vimutt'amhī ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhantaṃ caraṃ[5] paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasaṃkhaye
* vimutto Tathāgato atthī ti pi na upeti, n'atthī ti pi na upeti, atthi[6] n'atthī ti pi na[7] upeti, nev' atthi no[8] n'atthī ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ[9] gacchati khayā rāgassa[10] khayā dosassa khayā mohassa. Yāya vedanāya | pe[11] | yāya saññāya . . . yehi saṃkhārehi . . .[12] yena viññāṇena

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[1] paññā°, B. [2] °paripannā, B_1.
[3] kāyikaṃ, S.; kāya, B. B_1. [4] °ka pa°, S.
[5] caraṇaṃ, S. [6] S. *adds* ti pi. [7] *om.* S.
[8] na, B. [9] saṃkhyaṃ, S. [10] virāgassa, B_1.
[11] pa, B.; *om.* B_1. [12] la, B_1.

Tathāgataṃ tiṭṭhantaṃ[1] caraṃ paññāpayamāno paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṃkhaye vimutto Tathāgato atthī ti pi na upeti, n'atthī ti pi na upeti, atthi n'atthī ti pi na upeti, nev'atthi no[2] n'atthī ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ[3] gacchati.

Āgatī ti idhāgati. Gatī ti peccabhavo. Āgati gati[4] pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu[5] bāhiresu āyatanesu. Na ubhayamantarenā[6] ti phassasamuditesu[7] dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭiccasamuppādo. So duvidho: lokiyo[8] ca lokuttaro ca.

Tattha lokiko[8]: avijjāpaccayā saṃkhārā[9] yāva jarāmaraṇā, lokuttaro: sīlavato avippaṭisāro jāyati[10] yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe[11] | es'ev'anto dukkhassā ti.

Ye keci sokā paridevitā vā
dukkhañ ca lokasmim[12] anekarūpaṃ
piyaṃ paṭicca ppabhavanti[13] ete[14]
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ[15] n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha[16] kuhiñci loke ti (Ud. p. 92).

Ye keci sokā paridevitā vā
dukkhañ ca lokasmim[12] anekarūpaṃ
piyaṃ paṭicca ppabhavanti[13] ete ti

ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti

ayaṃ sukhāvedanā.

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[1] cintaṃ taṃ, S. [2] na, B_1. S. [3] saṃkhyaṃ, S.
[4] B_1 *adds* ti. [5] cha, B. S. [6] °resu nā, S.
[7] °samuṭṭhitesu, B_1. [8] °ko, B_1. S. [9] B_1 *adds* la.
[10] B_1 *adds* pa. [11] pa, B.; la, B_1. [12] °smiṃ, B_1. S.
[13] bha°, B_1. S. [14] ese, S. [15] piyā, B_1.
[16] kariy°, B. B_1 *throughout.*

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā[1] taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ[2]. Evaṃ sabbaṃ.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyañ ca. Dukkhā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyañ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu[3] dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā[4] upādānanirodho[5], upādānanirodhā bhavanirodho[6]. Evaṃ sabbaṃ.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyañ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

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[1] S. *adds* pana. [2] B_1 *adds* pa. [3] dhātu, S.
[4] °dho, S. [5] *om.* S. [6] B_1 *adds* bhavanirodhā | la |

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pītimano hoti laddhā macco[1] *yad*[2] *icchati*[2] (Jāt. IV,
Tassa ce kāmayānassa[3] *chandajātassa jantuno* p. 172).
te kāmā parihāyanti sallaviddho va ruppati.
Yo kāme parivajjeti sappasseva[4] *padā siro*
so 'maṃ visattikaṃ loke sato samativattatī[5] *ti* (S.N.vv.766—68).

Tattha yā pītimanatā[6] ayaṃ anunayo. Yadāha: sallaviddho va ruppati ti idaṃ paṭighaṃ. Anunayaṃ paṭighañ ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni[7] āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpīni[8] āyatanāni[9] rūpakāyo nāma sampayutto. Tadubhayaṃ nāmarūpaṃ[10]. Nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā[11]. Evaṃ sabbaṃ.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho[12].

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārasa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpīni[13] indriyāni, yo nāmakāyo imāni pañca arūpīni[14] indriyāni. Imāni[9] dasa[9] indriyāni[9].

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva[4] padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti

ayaṃ sa-upādisesā[15] nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho[16]. Evaṃ sabbaṃ.

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[1] maccho, S. [2] yaccacchati, S.
[3] kāmayamānassa, S. [4] sabb°, *all MSS.* [5] °ti (*without* ti), B₁.
[6] °mantā, S. [7] rūpini, *all MSS.*
[8] rūpini, B. S.; rūpāni, B₁. [9] *om.* B.
[10] °rūpo, S. [11] B₁ *adds* pa. [12] °dhā, B₁.
[13] rūpini, B. S.; rūpindr°, B₁. [14] arūpini, B. S.; arūpindr°, B₁. [15] vupādisesaṃ, S. [16] pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyañ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanāni samosaraṇotaraṇāni[1] bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano[2]-hāro?

Vissajjitamhi[3] pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantaṃ pañhaṃ pucchati: —

Ken' assu nivuto loko
ken' assu na ppakāsati[4]
kissābhilepanaṃ brūsi
kiṃ[5] *su tassa mahabbhayan ti?* —
Avijjāya nivuto loko (*Ajitā ti Bhagavā*)
vivicchā pamādā na ppakāsati[4]
jappābhilepanaṃ brūmi
dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 = v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padaṃ sodheti no ca ārambhaṃ[6]. Ken' assu na

[1] °taraṇā, B_1. S. [2] °na, B_1. [3] visa°, B. B_1. S.
[4] pa°, B_1. [5] ki, B_1. [6] ārabbh°, B. *throughout*, B_1 *mostly*.

ppakāsatī ti pañhe Vivicchā pamādā na ppakāsatī ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kissābhilepanaṃ brūsi ti pañhe Jappābhilepanaṃ brūmī ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Kiṃ[1] su[1] tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā[2] padaṃ[2] sodheti[2], suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti[3] sabbadhī[4] sotā (icc āyasmā Ajito)
sotānaṃ kiṃ[5] nivāraṇaṃ
sotānaṃ saṃvaraṃ brūhi
kena sotā pithiyyare[6] ti? —
Yāni sotāni lokasmiṃ[7] (Ajitā ti Bhagavā)
sati tesaṃ nivāraṇaṃ
sotānaṃ saṃvaraṃ brūmi
paññāy' ete pithiyyare[6] ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānaṃ kiṃ[5] nivāraṇan ti pañhe Yāni sotāni lokasmiṃ, sati tesaṃ nivāraṇan ti Bhagavā padaṃ sodheti no ca ārambhaṃ. Sotānaṃ saṃvaraṃ brūhi, kena[8] sotā pithiyyare[6] ti pañhe Sotānaṃ saṃvaraṃ brūmi, paññāy' ete pithiyyare[6] ti suddho ārambho[9].

Tenāha Bhagavā: — yāni sotāni lokasmin[10] ti.

Paññā c'eva satī[11] ca (icc āyasmā Ajito)
nāmarūpañ ca mārisa
etaṃ me puṭṭho pabrūhi
katth' etaṃ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṃ pucchasi pañhaṃ
Ajita taṃ vadāmi te
yattha nāmañ ca rūpañ ca
asesaṃ[12] uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho[9].

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

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[1] kiṃ suttassa, S.; kissu, B. B$_1$. [2] *om.* B. [3] vasanti, B$_1$. [4] °dhi, B. B$_1$. [5] kin, B.; ki, B$_1$. [6] pidh°, B. B$_1$. [7] °smi, B. B$_1$. [8] yena, S. [9] ārambho, *also* B$_1$. [10] °smi, B$_1$. [11] °ti, *all MSS.* [12] *om.* S.

Yattha evaṃ suddho ārambho[1], so pañho vissajjito[2] bhavati, yattha pana ārambho[1] asuddho, na tāva so pañho vissajjito[3] bhavati.

Tenāha āyasmā Mahākaccāno[4]: —

Vissajjitamhi[2] pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te[5] dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p'icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññāṇaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā[6] nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti[7] anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā[8] ti ekattatā.

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[1] ārambho, B_r. [2] visa°, B.
[3] visa°, B. B_r. [4] °kaccāyano, S. [5] *om.* B_r.
[6] ponobbha°, B. B_r. [7] vimutti, B_r. [8] °nī paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo[1] tiracchānayonigāmimaggo pittivisayagāmimaggo[2] asurayonigāminiyo[3] maggo, saggagāminiyo * maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho[4], paḷāsanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayaṃ vemattatā.

Rūpan ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ[5] rūpaṃ. Catunnañ[6] ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo pariganhāti saṃkhepena ca[7] vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo pariganhāti?

Vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena pariganhāti. Dvādasahi ākārehi āpodhātuṃ vitthārena pariganhāti. Catūhi ākārehi tejodhātuṃ vitthārena pariganhāti. Chahi ākārehi vāyodhātuṃ vitthārena pariganhāti.

cc) Katamehi vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena pariganhāti?

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[1] °gāminī maggo, S.
[2] petti°, B₁. S. [3] asūra°, B, *also* Com.
[4] makkhā°, S. [5] cātummahā°, S.; catumahā°, B.
[6] catunnaṃ (*without* ca), B. [7] *om.* S.

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru[1] aṭṭhī aṭṭhimiñjā[2] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ matthake matthaluṅgan ti.

Imehi vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena pariganhāti.

dd) Katamehi dvādasahi ākārehi āpodhātuṃ vitthārena pariganhāti?

Atthi imasmiṃ kāye pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghāṇikā[3] lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātuṃ vitthārena pariganhāti.

ee) Katamehi catūhi ākārehi tejodhātuṃ vitthārena pariganhāti?

Yena ca santappati yena ca jirīyati[4] yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammāpariṇāmaṃ[5] gacchati[6].

Imehi catūhi ākārehi tejodhātuṃ vitthārena pariganhāti.

ff) Katamehi chahi ākārehi vāyodhātuṃ vitthārena pariganhāti?

Uddhaṃgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātuṃ vitthārena pariganhāti.

Evaṃ imehi dvācattālīsāya[7] ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto[8] tūlayanto pariyogāhanto parivīmaṃsanto[9] paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā saṃkāraṭṭhānaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā vaccakuṭiṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā sīvathikaṃ[10] pavicinanto na kiñci gayhūpagaṃ passeyya, evam eva[11] imehi dvācattālīsāya[7] ākārehi evaṃ

[1] nhāru, B. B_1. [2] °jaṃ, B. B_1. [3] siṅgha°, B. B_1.
[4] jiriyati, S.; jirayati, B.; jirati, B_1; jariyati, Com.
[5] samā°, B_1. [6] °ti ti, S. [7] °lisāya, B_1; °risāya, S.
[8] °lakkhanto, *all MSS.*
[9] *before* pariyo°, B. [10] sivadhikaṃ, B_1. [11] evaṃ, S.

vitthārena dhātuyo sabhāvato upalakkhayanto[1] tūlayanto[2] pariyogāhanto parivīmaṃsanto[3] paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā.

Tenāha Bhagavā: — *

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca[4] bāhirā paṭhavīdhātu, nev' esāhaṃ[5] n'etaṃ mama n'eso 'ham[6] asmi[6] na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya[7] daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya[8] disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe[9] | Yā c'eva kho pana[10] ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe[11] | Yā c'eva kho pana[10] ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'[12] esāhaṃ[12] n'etaṃ mama n'[13] eso[13] 'ham asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya[14] daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya[15] disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā? *

Dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ pubbante aññāṇaṃ aparante[16] aññāṇaṃ pubbantāparante aññāṇaṃ idappaccayatāpaṭiccasamuppannesu[17] dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā[18] anupalakkhaṇā[19] apaccupalakkhaṇā[20] asama-

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[1] °lakkhanto, B. [2] tu°, *all MSS.*
[3] *before* pariyo°, B. [4] *om.* S.
[5] so taṃ, B₁. [6] mahasmiṃ, B₁.
[7] samma°, B. S.; samāp°, B₁. [8] samma°, B. S.
[9] pa, B.; la, B₁. [10] *om.* B₁.
[11] pa, B.; *om.* B₁. [12] nesātaṃ, B₁.
[13] no so, B₁. [14] samma°, *all MSS.*
[15] samma°, B₁; samp°, B. S. [16] parante, B₁.
[17] idampa°, B₁. [18] °ṇaṃ, S.; asaṃlakhaṇā, B₁.
[19] °ṇaṃ, S.; anupekkhaṇā, B₁.
[20] °ṇaṃ, S.; apaccavekkhaṇā, B₁.

pekkhaṇā[1] apaccakkhakammaṃ dummejjhaṃ[2] bālyaṃ[3] asampajaññaṃ moho pamoho sammoho[4] avijjā avijjogho
* avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgi[5]-moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā paññā[6] pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā[7] upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
* nepuññaṃ vebhabyā cintā upaparikkhā[8] bhūri medhā pariṇāyikā[9] vipassanā sampajaññaṃ patodo[10] paññindriyaṃ paññābalaṃ paññāsatthaṃ[11] paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsamāpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti[12].

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi[13] nevasekhonāsekho[14] jhāyī, ājāniyo jhāyī, assakhaḷuṅko jhāyī, diṭṭhuttaro jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī[15].

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[1] °ṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B_1.
[2] dummajjhaṃ, B. B_1; dumajjhaṃ, S.; dumejjhaṃ, Com.
[3] bālaṃ, B_1. [4] samoho, B_1. [5] °gī, S.
[6] saññā, B. [7] saṃl°, B. [8] upari°, B_1.
[9] °yakā, B_1. [10] *all MSS. exc.* Com. *insert* paññā.
[11] °sattaṃ, B_1. [12] °ttī ti, B. [13] *om.* B.
[14] °sekhān°, B_1; °sekhen°, S. [15] °yī ti, S.

Ayaṃ vemattatā.

Samādhī ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajjho[1] samādhi abyāpajjho[1] samādhi sappītiko[2] samādhi nippītiko samādhi sāmiso samādhi nirāmiso samādhi sasaṃkhāro samādhi asaṃkhāro samādhi ekaṃsabhāvito samādhi ubhayaṃsabhāvito[3] samādhi ubhayatobhāvitabhāvano[4] samādhi savitakkasavicāro samādhi avitakkavicāramatto samādhi avitakka-avicāro samādhi hānabhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo[5] samādhi lokuttaro samādhi micchāsamādhi[6] sammāsamādhi[7].

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāḷhā[8] paṭipadā[8] nijjhāmā[9] paṭipadā[9] majjhimā[10] paṭipadā[10] akkhamā paṭipadā khamā paṭipadā samā[11] paṭipadā damā[12] paṭipadā dukkhā paṭipadā dandhābhiññā dukkhā paṭipadā khippābhiññā sukhā paṭipadā dandhābhiññā sukhā paṭipadā khippābhiññā ti. *

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsaṃ nahāru[13] aṭṭhī aṭṭhimiñjā[14] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghāṇikā lasikā muttaṃ matthaluṅgan[15] ti.

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[1] °paccho, B₁. [2] sappidhiko, B₁.
[3] °yasavibhāvito, B₁. [4] °bhāvino, S. [5] °ko, S.
[6] °dhi ti, B₁. [7] om. B₁. [8] °ḷhap°, B₁. S.; āgaḷhap°, B.
[9] °map°, B. S.; nicchāmap°, B₁. [10] °map°, B.; om. B₁.
[11] sammā, B₁. S. [12] dammā, S. [13] nhāru, B. B₁
[14] °jaṃ, B. B₁. [15] matta°, *all MSS.*

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evaṃ yo dhammo yassa dhammassa samānabhāvo[1], so dhammo tassa dhammassa ekattatāya ekībhavati. Yena yena vā pana vilakkhaṇo[2], tena tena vemattataṃ gacchati.

* Evaṃ sutte vā veyyākaraṇe vā gāthāyaṃ[3] vā pucchitena vīmaṃsitabbaṃ[4]:

Kiṃ[5] ekattatāya pucchati udāhu vemattatāya[6]? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbaṃ[7]. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbaṃ[7]. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbaṃ[7]. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbaṃ[7]. Yathā yathā vā pana pucchitaṃ, tathā tathā vissajjayitabbaṃ[7].

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkhaṇo parikkhāro[8]?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiṃlakkhaṇo hetu, kiṃlakkhaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo.

b) Yathā kiṃ bhave?

Yathā aṅkurassa[9] nibbattiyā bījaṃ asādhāraṇaṃ, paṭhavī

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[1] māṇa°, S. [2] visadisala°, S. [3] gāthāya, S.
[4] °sayitabbaṃ, B. [5] *om.* S. [6] °yā ti, S.
[7] visa°, B. B₁. [8] *om.* B₁. [9] aṅgurassa, B₁ *always*.

āpo ca sādhāraṇā. Aṅkurassa hi paṭhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddhaṃ pakkhittaṃ dadhi bhavati, na c'atthi ekakālasamavadhānaṃ duddhassa ca dadhissa ca, evam eva[1] n'atthi ekakālasamavadhānaṃ hetussa ca paccayassa ca.

Ayaṃ hi saṃsāro sahetu sapaccayo nibbatto[2]. Vuttaṃ * hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ[3]. Evaṃ sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya[4] avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā[4] avijjā avijjāpariyuṭṭhānaṃ. Purimiko[5] avijjānusayo pacchimikassa[6] avijjāpariyuṭṭhānassa hetubhūto paribrūhanāya bījaṅkuro viya samanantarahetutāya. Yaṃ pana yattha phalaṃ[7] nibbattati, idaṃ[8] tassa[8] paramparahetutāya[9] hetubhūtaṃ. Duvidho hi hetu: samanantarahetu paramparahetu[10] ca. Evaṃ avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yathā vā pana thālakañ ca[11] vaṭṭi[12] ca[11] telañ ca[13] dīpassa[14] paccayabhūtaṃ, na sabhāvahetu. Na hi sakkā thālakañ ca vaṭṭiñ[15] ca telañ ca anaggikaṃ dīpetuṃ dīpassa[16] paccayabhūtaṃ. Dīpo[17] viya sabhāvo hetu hoti. Iti sabhāvo hetu, parabhāvo[18] paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādhāraṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho[19], * paṭisandhi-attho punabbhavattho, sampalibodhattho pariyuṭṭhānattho, asamugghātattho anusayattho, asampaṭivedhattho avijjattho, apariññātattho viññāṇassa bījattho. Yattha avūpacchedo tattha santati, yattha santati tattha

[1] evaṃ, B. S.; *om.* B_1. [2] nibbuto, S. [3] B_1 *adds* la.
[4] °makāya, B. [5] purimako, B_1. [6] °makassa, B_1. S.
[7] balaṃ, S. [8] imassa, B. [9] paramparaṃh°, B_1. S.
[10] °tuñ, S. [11] B_1 *adds* paṭiñ ca.
[12] vaṭṭiñ, B_1; vaṭṭi, S. [13] B_1 *adds* paṭicca.
[14] dīpakassa, S.; pādipassa, B. B_1. [15] vaṭṭi, B_1; vaṭṭi, S.
[16] pad°, B. [17] padīpo, B. [18] S. *adds* hetu. [19] bal°, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññāṇaṃ apariññātaṃ, yattha sāsavaṃ viññāṇaṃ apariññātaṃ tattha bījattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa[1] paccayo, paññakkhandho[1] vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāṇadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

Tattha cakkhu adhipateyyapaccayatāya[2] paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Saṃkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇaṃ[3] nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanassa paccayo sabhāvo hetu, saḷāyatanaṃ phassassa paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmaraṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evaṃ yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno[4]: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

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[1] paññā°, B. [2] ādhi°, B. [3] S. *omits this phrase.*
[4] °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsitā muninā[1] ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte[2] hāre bahukāni padaṭṭhānāni[3] otaranti[4].

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, bhāvanā, pahānam iti.

a) Tattha katamā padaṭṭhānena samāropanā?

Sabbapāpass'[5] *akaraṇaṃ kusalass'*[6] *ūpasampadā*[6]
sacittapariyodapanaṃ etaṃ buddhāna sāsanan ti (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tīṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikañ ca vācasikañ ca sucaritaṃ, ayaṃ sīlakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ paññakkhandho[7].

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca[8] samādhikkhandho ca samatho, paññakkhandho[7] vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ[9] rāgavirāgā[10] cetovimutti[10], vipassanāya phalaṃ[9] avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanaṃ vanathassa padaṭṭhānaṃ, kiñ ca vanaṃ ko ca vanatho[11]?

Vanaṃ nāma pañca kāmaguṇā, taṇhā vanatho[12].

Idaṃ padaṭṭhānaṃ.

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[1] *om.* B. S. [2] āvaṭṭe, B₁; bhāvatte, S.
[3] padaṭṭhāni, B₁. S. [4] °ti ti, B. B₁.
[5] °passa, *all MSS.* [6] °lassa upa°, B₁. S.
[7] paññā°, B. [8] *om.* S. [9] balaṃ, S.
[10] °virāga°, B. [11] vanapatho, B₁.
[12] vanappato, B₁.

Vanaṃ nāma nimittaggāho itthī ti vā puriso ti vā, vanatho nāma tesaṃ tesaṃ[1] aṅgapaccaṅgānaṃ anubyañjanaggāho: aho cakkhuṃ aho sotaṃ aho ghānaṃ aho jivhā aho kāyo iti.

Idaṃ padaṭṭhānaṃ.

Vanaṃ nāma cha ajjhattikabāhirāni āyatanāni apariññātāni. Yaṃ tadubhayaṃ paṭicca uppajjati saṃyojanaṃ, ayaṃ vanatho.

Idaṃ padaṭṭhānaṃ.

Vanaṃ nāma anusayo, vanatho nāma pariyuṭṭhānaṃ.

Idaṃ padaṭṭhānaṃ.

Tenāha Bhagavā: —

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayaṃ padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalaṃ, avijjāvirāgā paññāvimutti asekhaphalaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā[2] cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā[3] cetovimutti kāmadhātusamatikkamanaṃ, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanaṃ[4].

Idaṃ vevacanaṃ.

Paññindriyaṃ paññābalaṃ[5] adhipaññā sikkhā paññakkhandho[6] dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo ñāṇaṃ sammādiṭṭhi tīraṇā santīraṇā hiri vipassanā dhamme-ñāṇaṃ (Cf. p. 54).

Sabbaṃ idaṃ vevacanaṃ.

Ayaṃ vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi[7] *ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ* (Cf. p. 31).

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[1] *om.* S. [2] °virāga, B.; °virāgo, B_1. S. [3] °virāga°, S.
[4] dhātusam°, B. [5] °phalaṃ, B_1. [6] paññā°, B.
[7] viharāti, B.; viharati, S.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassan ti samādhindriyaṃ.

Evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā[1] bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu[1] bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evaṃ sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā[2] dhammā[3] bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabaḷikāro[4] c'assa āhāro pariññaṃ gacchati. Kāmupādānena ca[5] anupādāno bhavati. Kāmayogena ca visaṃyutto bhavati[6]. Abhijjhākāyagandhena ca[7] vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghañ ca uttiṇṇo[8] bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti[9] pariññaṃ gacchati. Rūpadhātuyaṃ[10] c'assa rāgo pahīno bhavati. Na ca[7] chandāgatiṃ[11] gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññaṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca[5] visaṃyutto[12] bhavati. Byāpādakāyagandhena ca[3] vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

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[1] samapaṭṭh°, B_1. [2] bojjh°, S. [3] *om.* S.
[4] kabaliṃk°, S. [5] *om.* B_1. [6] hoti, B_1.
[7] *om.* B_1. S. [8] utiṇṇo, B_1 *throughout.*
[9] °dhiti, B_1. [10] °tuyā, B_1.
[11] chandā āg°, B_1; chandā ag°, S. [12] vippayutto, B_1. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti[1] pariññaṃ gacchati. Vedanādhātuyaṃ[2] c'assa rāgo pahīno bhavati. Na ca[3] dosāgatiṃ[4] gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsaṃ pajahati. Viññāṇaṃ c'assa āhāro pariññaṃ gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visaṃyutto[5] bhavati. Sīlabbataparāmāsakāyagandhena[6] ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca[3] visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti[7] pariññaṃ gacchati. Saññādhātuyaṃ c'assa rāgo pahīno bhavati. Na ca bhayāgatiṃ[8] gacchati.

Dhammesu dhammānupassī viharanto anattani[9] attā ti vipallāsaṃ pajahati. Manosañcetanā c'assa āhāro pariññaṃ gacchati. Attavādupādānena[10] ca anupādāno bhavati. Avijjāyogena ca visaṃyutto bhavati. Idaṃ saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā[11] c'assa viññāṇaṭṭhiti pariññaṃ gacchati. Saṃkhāradhātuyaṃ[12] c'assa rāgo pahīno bhavati. Na ca mohāgatiṃ[13] gacchati.

Ayaṃ pahānena samāropanā.

Tenāha āyasmā Mahākaccāno[14]: —

Ye dhammā yaṃ-mūlā | ye c'[15] ekatthā[15] pakāsitā muninā
te samaropayitabbā[16] | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

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[1] °diṭṭhī ti, S. [2] vedanāya, B₁.
[3] *om.* B₁. [4] dosā āg°, B₁; dosā ag°, S.
[5] vippayutto, B₁. S. [6] parāmāsa°, S.
[7] °diṭṭhī ti, B₁. S. [8] bhayā ag°, B₁. S.
[9] anattaniye, B₁. S. [10] attha°, B. B₁.
[11] °rupekkhā, B₁. [12] °tuyā, B₁. S.
[13] mohā ag°, B₁. S. [14] *om.* B₁. S.
[15] ca katthā, B. [16] samā², B₁. S.

B.

Hārasampāta. *

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamaṃ | disalocanena[1] disā viloketvā saṃkhipiya aṅkusena hi | nayehi tihi[2] niddise[3] suttan ti vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādiṭṭhihatena ca thīnamiddhābhibhūtena vasaṃ Mārassa gacchatī ti (Cf. Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

Micchādiṭṭhihatena cā ti micchādiṭṭhihataṃ nāma vuccati[4], yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhaṇo?

Viparītagāhalakkhaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññaṃ, cittaṃ, diṭṭhim iti. *

So kuhiṃ vipallāsayati?

Catūsu attabhāvavatthūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ[5] | pe[6] | saññaṃ saṃkhāre viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamaṃ vipallāsavatthu[7]: asubhe subhan ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti, saññā saṃkhārā ca tatiyaṃ vipallāsavatthu[7]: anattani attā ti, viññāṇaṃ catutthaṃ vipallāsavatthu[8]: anicce niccan ti.

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[1] disā°, B. S. Com. [2] tihi, B. S.
[3] niddese, *all MSS. exc.* Com. [4] pavuccati, S.
[5] vedanā, S. [6] pa, B.; la, B₁. [7] °vatthuṃ, S.
[8] °vatthuṃ, B. S.

* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvīhi vipallāsehi vipallāsīyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittaṃ dvīhi vipallāsehi vipallāsīyati: anicce niccan ti anattani[1] attā ti.

Tattha yo diṭṭhivipallāso, so[2] atītaṃ rūpaṃ attato samanupassati, atītaṃ vedanaṃ | pe[3] | atītaṃ saññaṃ atīte saṃkhāre atītaṃ viññāṇaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so[4] anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe[5] | anāgataṃ[2] saññaṃ anāgate[2] saṃkhāre anāgataṃ[2] viññāṇaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānīvaraṇānaṃ taṇhāsaṃyojanānaṃ pubbā[6] koṭi[6] na paññāyati. Sandhāvantānaṃ saṃsarantānaṃ sakiṃ nirayaṃ sakiṃ tiracchānayoniṃ sakiṃ pettivisayaṃ sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse[7].

Thīnamiddhābhibhūtenā ti thīnaṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa līnattaṃ. **Vasaṃ Mārassa gacchatī** ti kilesamārassa ca sattamārassa[8] ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhagavatā dve saccāni desitāni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca parijānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya[9] ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhitena cittenā ti.

Tenāhāyasmā Mahākaccāno[10]: —

Assādādīnavatā ti.

Niyutto desanā-hārasampāto[11].

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[1] °niye, S. [2] *om.* S. [3] pa, B.; la, B_1. [4] *om.* B_1.
[5] pa, B.; la, B_1; *om.* S.; B_1 *continues:* saṅkhāre vi° abhi°
[6] pubba°, B. B_1. [7] manuse, B_1. [8] satthu°, S.
[9] avijjā, B. [10] *om.* B_1. S. [11] hāro s°, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo[1]-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

Akusalā saṃsāragāminī, kusalā apacayagāminī pahānataṇhā.

Māno pi duvidho: kusalo pi[2] akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ[3] nekkhamasitaṃ domanassaṃ 'kudassu[4] nāmāhaṃ[5] taṃ āyatanaṃ sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ[6] āyatanaṃ sacchikatvā upasampajja viharanti'[7] ti, tassa uppajjati pihā pihāpaccayā[8] domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā[9] cetovimutti[9], tadārammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi[10].

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅgasamannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu[11] kammaniyaṃ ṭhitaṃ[12] āneñjapattaṃ[13]. So tattha aṭṭhavidhaṃ adhigacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ[14], yato anaṅgaṇaṃ[14] tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu[15], yato mudu[15] tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitaṃ[16], yato ṭhitaṃ[16] tato āneñjapattaṃ[17].

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[1] vicaya, B_1. [2] B_1 *adds* ca.
[3] *om.* S. [4] kudāsu, B. B_1; kudāssu, Com.
[5] nāma taṃ, S. [6] sannaṃ, B_1.
[7] °ti (*without* ti), B_1. [8] piha°, B.
[9] °virāga°, S. [10] °dhī ti, S.
[11] muduṃ, B_1. S. [12] dhitaṃ, B_1.
[13] ānañja°, S.; aṇañca°, B_1. [14] °naṃ, S.
[15] muduṃ, S. [16] niṭṭhitaṃ, S.
[17] ānañja°, S.; anañca°, B_1.

Tattha aṅgaṇā[1] ca upakkilesā ca, tadubhayaṃ taṇhāpakkho, yā ca iñjanā yā ca cittassa aṭṭhiti[2], ayaṃ diṭṭhipakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyañ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattiṃ santato manasikaroti. Tassa uparimaṃ samāpattiṃ santato manasikaroto catutthajjhāne oḷārikā[3] saññā saṇṭhahati[4] ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā[5] nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsānañcāyatanasamāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinīhāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evaṃ samādhi. Tassa samāhitassa obhāso antaradhāyati dassanañ ca rūpānaṃ.

So samādhi chaḷaṅgasamannāgato paccavekkhitabbo: anabhijjhāsahagataṃ me mānasaṃ sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggahitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati[6] asammuṭṭhā[7].

Tattha yañ ca anabhijjhāsahagataṃ mānasaṃ sabbaloke yañ ca abyāpannaṃ cittaṃ sabbasattesu yañ ca āraddhaṃ viriyaṃ paggahitaṃ yañ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāraddho ayaṃ samādhiparikkhāro, yā upaṭṭhitā sati asammuṭṭhā[8] ayaṃ vipassanā.

So samādhi pañcavidhena[9] veditabbo.

Ayaṃ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati[10]. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāṇadassanaṃ[11] paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi ariyo nirāmiso ti. Iti

[1] °nā, S. [2] aṭṭhiti, B.
[3] oḷārika°, B₁; oḷāri, S. [4] saṇṭhāti, B₁.
[5] atthag°, S. [6] B₁ *adds* hoti.
[7] asamuṭṭhā, B₁. S. [8] asamu°, B₁; appamuṭṭhā, S.
[9] vividhena, B₁. [10] *om.* S. [11] viññāṇa°, S.

'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi santo c'eva paṇīto ca paṭipassaddhiladdho[1] ca[2] ekodibhāvādhigato ca[2] na sasaṃkhāraniggayha[3]-vārivāvaṭo[4] cā ti. * Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Taṃ kho pan'[5] imaṃ[5] samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati.

Tattha yo ca samādhi paccuppannasukho[6] yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito[7] yo ca samādhi santo c'eva paṇīto ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasaṃkhāraniggayha[8]-vārivāvaṭo ca[2] yañ cāhaṃ taṃ kho pan'[5] imaṃ[5] samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pītipharaṇatā, * sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇānimittaṃ.

Tattha yo ca pītipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayaṃ samatho, yo ca ālokapharaṇo yañ ca paccavekkhaṇānimittaṃ ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇaṃ, āpokasiṇaṃ, tejo- * kasiṇaṃ, vāyokasiṇaṃ, nīlakasiṇaṃ, pītakasiṇaṃ, lohitakasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññāṇakasiṇaṃ.

Tattha yañ ca paṭhavīkasiṇaṃ yañ ca āpokasiṇaṃ, evaṃ sabbaṃ, yañ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yañ ca ākāsakasiṇaṃ yañ ca viññāṇakasiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo[9] maggo[9].

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo[10].

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[1] °passaddha°, B. B_1. [2] *om.* B_1.
[3] saṅkhāra°, B_1; ca saṃkh°, S. [4] °to, B_1. S.
[5] paṇitaṃ, B_1. [6] sampanna°, S.
[7] S. *continues:* pe | yañ cāhaṃ. [8] saṅkhāra°, B_1.
[9] ariya°, B_1. [10] °hitabbo, B_1.

Te[1] tīhi[1] dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvayamāno tīṇi vimokkhamukhāni bhāvayati, tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti[2], adhicittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ[3] phassaṃ anupagacchanto sukhaṃ vedanaṃ parijānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgavisaṃ vamanto[4] rāgaggiṃ nibbāpento rāgasallaṃ uppāṭento[5] rāgajaṭaṃ vijaṭento[6].

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti[2], adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ parijānanto dosamalaṃ pavāhanto[7] dosarajaṃ nidhunanto dosavisaṃ vamanto[8] dosaggiṃ nibbāpento dosasallaṃ uppāṭento[9] dosajaṭaṃ vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti[2], adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto[10] adukkhamasukhavedaniyaṃ[11] phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ parijānanto mohamalaṃ pavāhanto[7] moharajaṃ nidhunanto mohavisaṃ vamanto[12] mohaggiṃ nibbāpento mohasallaṃ uppāṭento mohajaṭaṃ vijaṭento.

* Tattha suññatavimokkhamukhaṃ[13] paññakkhandho[14], animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ sīlakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

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[1] tehi tehi, B_1; tehi ca, S. [2] niyāti, B_1.
[3] sukhaṃ vedaniyaṃ, S. [4] vamento, B.
[5] °dento, S. [6] jaṭento, B. [7] °hento, B.
[8] vamento, B. S. [9] °dento, B_1. S. [10] vija°, B.
[11] °asukhaṃ ve°, B. [12] vamento, B. B_1.
[13] suññata-avi°, S. [14] paññā°, B.

Tattha yā ca[1] sammāvācā yo ca sammākammanto yo ca sammā-ājīvo ayaṃ sīlakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññakkhandho[2].

Tattha[3] sīlakkhandho ca samādhikkhandho ca samatho, * paññakkhandho[3] vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittañ ca, bhavanirodhagāminī paṭipadā dve padāni: sīlaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājīvo ca[4], citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca[1] sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasaṃgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasaṃgaho so citte bhāvite bhāvanaṃ gacchati.

So[5] samathavipassanaṃ bhāvayanto pañcavidhaṃ adhigamaṃ adhigacchati[6]: khippādhigamo ca hoti vimuttādhi- * gamo ca hoti mahādhigamo[7] ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca[8] mahādhigamo[7] ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visaṃvādayati. So tividhaṃ: idaṃ

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[1] *om.* S. [2] paññā°, B.
[3] *from* tattha *to* paññakkhandho *is missing in* S.
[4] vā, B_1. [5] yo, S. [6] gacchati, B.
[7] samādhigamo, B_1. [8] *om.* B_1.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovadito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. So tathā ovadito tathānusiṭṭho sīlakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. So tathā ovadito tathānusiṭṭho sīlakkhandhaṃ paripūrayanto[1] taṃ[2] bhūmiṃ anupāpuṇissatī ti ṭhānam etaṃ vijjati. Sammāsambuddhassa te[3] sato[3] ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te[3] sato[3] ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti[4] takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ uḷāraṃ visesādhigamaṃ[5] na sacchikarissatī ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato[6] nālaṃ antarāyāyā[7] ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyyānikā[8] te niyyanti[9] takkarassa sammādukkhakkhayāyā[10] ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti[9] takkarassa sammādukkhakkhayāyā[10] ti ṭhānam etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātuṃ anupāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno[11]
* mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānam etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ[12] bhindeyya saṃghe vā saṃgharājiṃ janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

[1] pūray°, S. [2] *om.* S.
[3] desato, S. [4] nīyāti, S.
[5] °gamanaṃ, B₁. [6] °sevanato, B₁.
[7] antarāyā, B. S. [8] anīyā°, S.
[9] nīyyanti, S. [10] °kkhayā, S.
[11] *For the following sections, see* A. *I, p.* 27 *sqq.; and for the doctrine of the ten Forces* (balās), *see M. I, p.* 69 *sqq.*
[12] B₁ *adds* vā.

saṃghaṃ[1] bhindeyya saṃghe vā saṃgharājiṃ janeyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya parinibbutassa vā[2] Tathāgatassa duṭṭhacitto thūpaṃ bhindeyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno aññaṃ Satthāraṃ apadiseyya api jīvitahetū ti n'etaṃ ṭhānaṃ vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti[3] ṭhānam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena * suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānam etaṃ vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso rājā cakkavattī siyā ti ṭhānam etaṃ vijjati. Itthi Sakko devānam indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Sakko devānam indo siyā ti ṭhānam etaṃ vijjati. Itthi Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro pāpimā siyā ti ṭhānam etaṃ vijjati. Itthi Mahābrahmā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā * ti ṭhānam etaṃ vijjati. Itthi Tathāgato arahaṃ sammāsambuddho[4] siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathāgato arahaṃ sammāsambuddho siyā ti ṭhānam etaṃ vijjati. Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ ekissā lokadhātuyā uppajjeyyuṃ[1] dhammaṃ vā deseyyun ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato arahaṃ sammāsambuddho ekissā lokadhātuyā uppajjissati[1] dhammaṃ vā[5] desissati ti ṭhānam etaṃ vijjati. Tiṇṇaṃ duccaritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ duccaritānaṃ aniṭṭho akanto apiyo amanāpo vipāko bhavissati ti ṭhānam etaṃ

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[1] B_1 *adds* vā. [2] *om.* B_1. [3] S. *adds* jīvitahetū ti.
[4] S. *continues:* ekissā lokadhātuyā uppajjissati dhammaṃ desissati ti ṭh° etaṃ vi° *and so on.*
[5] *om.* B_1. S.

vijjati. Tiṇṇaṃ[1] sucaritānaṃ aniṭṭho akanto apiyo amanāpo vipāko bhavissatī ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissatī ti ṭhānam etaṃ vijjati[1]. Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti ṭhānam etaṃ vijjati.

* Yaṃ ettha ñāṇaṃ hetuso ṭhānaso anodhiso[2], idaṃ vuccati ṭhānāṭhāna-ñāṇaṃ paṭhamaṃ Tathāgatabalaṃ iti.

2. Ṭhānāṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatiṃ[3]
(S. I, p. 97).
Apare ca maggaṃ bhāvetvā[4] *parinibbanti anāsavā ti.*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavītivattā ca. Marissanti ti dvīhi maraṇehi: dandhamaraṇena[5] ca adandhamaraṇena[5] ca[6]. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavītivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitan ti khayā āyussa indriyānaṃ uparodhā jīvitapariyanto maraṇapariyanto. Yathākammaṃ gamissantī ti kammassa katā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasaṃkhārā. Puññakammā ca suggatin[7] ti

[1-1] *missing in* B₁. [2] anādiso, S. [3] sug°, B. B₁. [4] bhāvitvā, B. [5] °caraṇena, S. [6] *om.* S. [7] suga°, *all MSS.*

puññasaṃkhārā sugatiṃ gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasaṃkhārānaṃ samatikkamanaṃ. Tenāha Bhagavā: — Sabbe | pe[1] | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḷhā[2] ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ saṃkileso. Evaṃ saṃsāraṃ nibbattayati[3]. Sabbe sattā marissanti | pe[4] | nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo[5]. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti[5] tiṇṇaṃ vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti | pe[7] | nirayaṃ pāpakammantā ti ādīnavo. Puññakammā ca suggatin[8] ti assādo. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe[4] | nirayaṃ pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā[9] phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe[10] | nirayaṃ pāpakammantā ti ayaṃ saṃkileso. So[5] saṃkileso tividho: taṇhāsaṃkileso, diṭṭhisaṃkileso, duccaritasaṃkileso ti.

Tattha taṇhāsaṃkileso tīhi taṇhāhi niddisitabbo[11]: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitabbo. Tassā vitthāro: chattiṃsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisaṃkileso uccheda-sassatena niddisitabbo. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

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[1] pa, B. B₁. [2] ag°, B₁.
[3] °ttiyati, B₁. S. [4] pa, B.; *om.* B₁.
[5] *om.* S. [6] °vitvā, B.
[7] pa, B.; *om.* B₁. S. [8] suga°, *all MSS.*
[9] khandhā, B₁. [10] B. *in full; om.* B₁.
[11] niddissi°, B₁.

'idaṃ eva saccaṃ, moghaṃ aññan' ti, tena ten' eva niddisitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni[1].

Tattha duccaritasaṃkileso cetanācetasikakammena niddisitabbo[2], tīhi duccaritehi: kāyaduccaritena, vacīduccaritena, manoduccaritena. Tassa vitthāro: dasa akusalakammapathā[3].

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsaṃkileso samathena visujjhati, so samatho samādhikkhandho, diṭṭhisaṃkileso vipassanāya visujjhati[4], sā vipassanā paññakkhandho[5], duccaritasaṃkileso sucaritena visujjhati, taṃ sucaritaṃ sīlakkhandho.

> Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
> yathākammaṃ gamissanti puññapāpaphalūpagā
> nirayaṃ pāpakammantā ti

apuññapaṭipadā.

Puññakammā ca suggatin[6] ti

puññapaṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ
* tattha[7]-tattha[7]-gāminipaṭipadā.

Tayo rāsī: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha[8]-tattha[8]-gāminī. Tattha[9] yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayonīsu upapajjeyya, paccayaṃ labhanto

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[1] °gatā ti, B. [2] niddissi°, B_1.
[3] kusala°, S. [4] °tī ti, S.
[5] paññā°. B. [6] suga°, *all MSS.*
[7] tathattha, B.; tatthatta, S.; tatthatattha, B_1. Com.
[8] tathattha, B.; tatthattha, B_1. S.
[9] ettha, B_1; tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayaṃ labhanto devesu upapajjeyya, paccayaṃ labhanto manussesu upapajjeyya, paccayaṃ labhanto parinibbāyeyya. Tasmāyaṃ[1] sabbatthagāminipaṭipadā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso anodhiso[2], idaṃ vuccati sabbatthagāminipaṭipadā-ñāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha[3]-tattha[3]-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu, kāmadhātu byāpādadhātu vihiṃsādhātu, nekkhammadhātu[4] abyāpādadhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhāradhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhudhātu aññā rūpadhātu aññā cakkhuviññāṇadhātu[5]. Evaṃ sabbā[6]. Aññā nibbānadhātu.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[7] anodhiso, idaṃ vuc- B
cati anekadhātu-nānādhātu-ñāṇaṃ tatiyaṃ Tathāgatabalaṃ iti.

4. Anekadhātu[8]-nānādhātu kassa lokassa?

Yaṃ yad eva dhātuṃ sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti[9], keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

[1] tasmā ayaṃ, B₁. [2] °diso, B.
[3] tathattha, B. S. [4] nekkhama°, B. Com.
[5] B₁ *adds* pa. [6] sabbāni, B₁; sabbaṃ, S.
[7] *om.* B₁. S. [8] evaṃ aneka°, B₁. S.
[9] °vesanti, B₁; °vissanti, S.

dhimuttā keci paṇītādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[1] anodhiso 'ayaṃ veneyyo ayaṃ na[2] veneyyo[2] ayaṃ saggagāmī ayaṃ duggatigāmī' ti, idaṃ vuccati sattānaṃ nānādhimuttikatā-ñāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammasamādānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ[3] duvidhaṃ: saṃsāragāmī[4] ca[5] nibbānagāmī[4] ca.

* Tattha yaṃ lobhavasena dosavasena mohavasena ca[1] kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena[5] ca[6] kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena[7] dosavasena ca[8] mohavasena[9] saddhāvasena ca[10] kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ[11] kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammasamādānāni: atthi kammasamādānaṃ paccuppannasukhaṃ āyatiñ[12] ca[13] dukkhavipākaṃ, atthi kammasamādānaṃ paccuppannadukkhaṃ āyatiñ[12] ca[13] sukhavipākaṃ, atthi kammasamādānaṃ paccuppannadukkhañ c'eva āyatiñ[12] ca dukkhavipākaṃ, atthi kammasamādānaṃ paccuppannasukhañ c'eva āyatiñ[12] ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kammasamādānaṃ.

Iminā puggalena akusalakammasamādānaṃ upacitaṃ * avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun[14] ti.

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[1] *om.* B₁. S. [2] aven°, B₁. [3] vibhajja°, S.; visajja°, B. B₁.
[4] °gāmini, B. B₁. [5] *om.* B.; B₁. S. *add* paññāvasena.
[6] *om.* B. Com.; S. *puts* ca *before* paññā° [7] S. *adds* ca.
[8] *om.* B. B₁. [9] B₁. S. *add* ca.
[10] B₁. S. *add* viriyavasena ca. [11] S. *inserts* kammaṃ.
[12] °ti, B. S. [13] *om.* B. S. [14] °dā°, *all MSS. exc.* Com.

Taṃ Bhagavā na ovadati, yathā Devadattaṃ Kokālikaṃ * Sunakkhattaṃ Licchaviputtaṃ, ye vā pan' aññe pi sattā micchattaniyatā.

Imesañ ca puggalānaṃ upacitaṃ[1] akusalaṃ na ca tāva pāripūrigataṃ, purā pāripūriṃ gacchati, purā phalaṃ nibbattayati, purā maggam āvārayati[2], purā veneyyattaṃ samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇañ ca govatikaṃ Acelañ ca kukkuravatikaṃ.

Imassa ca puggalassa[3] akusalakammasamādānaṃ pari- * pūramānaṃ maggaṃ āvārayissati, purā pāripuriṃ gacchati, purā phalaṃ nibbattayati[4], purā maggam āvārayati, purā veneyyattaṃ samatikkamati ti.

Taṃ Bhagavā asamattaṃ ovadati, yathā āyasmantaṃ Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā[5]. *

Tattha mudu āneñjābhisaṃkhārā[6], majjhaṃ avasesakusalasaṃkhārā, adhimattaṃ akusalasaṃkhārā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[7] anodhiso 'idaṃ diṭṭhadhammavedaniyaṃ, idaṃ upapajjavedaniyaṃ, idaṃ aparāpariyavedaniyaṃ[8], idaṃ nirayavedaniyaṃ, idaṃ tiracchānavedaniyaṃ, idaṃ pettivisayavedaniyaṃ, idaṃ asuravedaniyaṃ, idaṃ devavedaniyaṃ[9], idaṃ manussavedaniyan'[10] ti, idaṃ vuccati atītānāgatapaccuppannānaṃ kammasamādānānaṃ[11] hetuso[12] ṭhānaso anodhiso[13] vipākavemattatā-ñāṇaṃ pañcamaṃ Tathāgatabalaṃ iti.

6. Tathā samādinnānaṃ kammānaṃ samādinnānam jhā- * nānaṃ vimokkhānaṃ samādhīnaṃ[14] samāpattīnaṃ ayaṃ saṃkileso idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati evaṃ vodāyati evam vuṭṭhāhati[15] ti ñāṇaṃ anāvaraṇaṃ.

Tattha kati jhānāni?

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[1] upaṭṭhitaṃ, B_1. [2] pavārayati, S.
[3] S. *adds* ca. [4] °ttiyati, S. [5] °mattikā, B_1.
[6] āṇañjābhi°, B_1. S. [7] *om.* B_1. S.
[8] aparāpariyāya°, S.; aparāpara°, B_1.
[9] devesu ve°, S. [10] °yaṃ (*without* ti), B_1.
[11] kammānaṃ kammasaṃ°, S. [12] *after* ṭhānaso, B_1. S.
[13] *om. all MSS.* [14] samādinnānaṃ, S. [15] vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhī?

Tayo samādhī: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti[1], nirodhasamāpatti.

Tattha katamo saṃkileso?

Paṭhamassa[2] jhānassa[2] kāmarāgabyāpādā saṃkileso ye
* ca kukkuṭajhāyī dve paṭhamakā yo vā pana koci hānabhāgiyo samādhi, ayaṃ saṃkileso.

Tattha katamaṃ vodānaṃ?

Nīvaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* ṭajhāyī dve pacchimakā yo vā pana koci visesabhāgiyo samādhi, idaṃ vodānaṃ[3].

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ[4], idaṃ vuṭṭhānaṃ.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[5] anodhiso, idaṃ vuccati sabbesaṃ jhānavimokkhasamādhisamāpattīnaṃ saṃkilesavodāna-vuṭṭhāna-ñāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhipateyyaṭṭhena[6] indriyāni, akampiyaṭṭhena balāni.

Iti tesaṃ mudumajjhādhimattatā[7]: ayaṃ mudindriyo, ayaṃ[8] majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upadissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

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[1] vibhūtasaññāsam°, S. [2] pathamajh°, B₁. S.
[3] odānaṃ, S. [4] °vuṭṭhānaṃ ko°, S.
[5] *om.* B₁. S. [6] ādhi°, B₁. [7] °majjhābhi°, S.
[8] *om.* S.

naṃ[1] upadissati, mudindriyassa Bhagavā tikkhaṃ[2] dhammadesanaṃ[2] upadissati. Tattha[3] Bhagavā tikkhindriyassa samathaṃ upadissati, majjhindriyassa Bhagavā samathavipassanaṃ[4] upadissati, mudindriyassa Bhagavā vipassanaṃ upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇaṃ upadissati, majjhindriyassa Bhagavā[5] ādīnavañ ca nissaraṇañ ca upadissati, mudindriyassa Bhagavā[6] assādañ ca ādīnavañ ca nissaraṇañ ca upadissati. Tattha[3] Bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati[7], majjhindriyassa Bhagavā adhicittasikkhāya paññāpayati[7], mudindriyassa Bhagavā adhisīlasikkhāya paññāpayati[7].

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[5] anodhiso 'ayaṃ imaṃ bhūmibhāvanañ ca gato imāya ca[8] velāya imāya ca[8] anusāsaniyā evaṃ-dhātuko cāyaṃ ayañ c'assa āsayo ayañ ca[5] anusayo'[9] iti, idaṃ vuccati parasattānaṃ parapuggalānaṃ indriyaparopariyatti[10]-vemattatā-ñāṇaṃ sattamaṃ Tathāgatabalaṃ iti. *

8. Tattha yaṃ anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ 'ekaṃ pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa[11] pi jātiyo vīsaṃ pi jātiyo tiṃsaṃ[12] pi jātiyo cattārīsaṃ pi jātiyo paññāsaṃ pi jātiyo jātisataṃ pi[13] jātisahassaṃ pi jātisatasahassaṃ[14] anekāni[5] pi[5] jātisatāni[5] anekāni pi jātisahassāni anekāni pi jātisatasahassāni aneke pi[15] saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsiṃ[16] evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādi, tatrāpāsiṃ[16] evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,

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[1] °tikkhaṃ dh°, S. [2] tikkha°, B₁.
[3] tassa, B₁. [4] samathaṃ vi°, S.
[5] *om.* B₁. S. [6] *om. all MSS.*
[7] °passati, B₁; paññāya passati, S.
[8] *om.* B. [9] anussayo, B₁.
[10] °pariyatta°, B₁. S.
[11] dasaṃ, B₁; dasam, S. [12] tisaṃ, B₁.
[13] B₁ *adds* jātiyo. [14] jātiyo, B₁; *om.* S.
[15] ca, B₁. [16] °si, B₁.

so tato cuto idhūpapanno' ti. Iti[1] sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati[2].

Tattha saggūpagesu ca sattesu manussūpagesu ca[3] sattesu apāyūpagesu ca sattesu 'imassa[4] puggalassa lobhādayo ussannā alobhādayo mandā[4], imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye[5] vā pana ussannā ye[5] vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni[6], amukāyaṃ[7] vā kappakoṭiyaṃ kappasatasahasse vā kappasahasse[8] vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesaṃ jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkantamānusakena[9] satte passati cavamāne upapajjamāne[10] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti[11]: ime vata[12] bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā[13], ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano[14]-sucaritena[14] samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ[15] lokaṃ upapannā[13].

Tattha saggūpagesu ca sattesu | pe[16] | apāyūpagesu ca sattesu[3] iminā puggalena evarūpaṃ kammaṃ amukāyaṃ[17] kappakoṭiyaṃ upacitaṃ kappasatasahasse vā kappasahasse

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[1] *om.* B_1. S. [2] anusarati, B_1. [3] *om.* B_1.
[4-4] *missing in* B_1. [5] *om.* B. [6] apacitāni, S.
[7] °kāya, B. [8] kappasatasahasse, B_1.
[9] °mānussakena, B_1. [10] uppajj°, S.
[11] sampa°, S. [12] vā pana, S.
[13] uppannā, S. [14] vacisucaritena manosu°, B_1.
[15] sabbaṃ, B_1. [16] pa, B_1; B. *in full.*
[17] °kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā[1] pasādena vā ti[2].

Imāni[3] Bhagavato dve ñāṇāni pubbenivāsānussati-ñāṇañ ca dibbacakkhu[4] ca aṭṭhamaṃ navamaṃ Tathāgatabalaṃ iti.

10. Tattha yaṃ sabbaññutā pattā, viditā sabbadhammā[5], virajaṃ vitamalaṃ[6] uppannaṃ[7] sabbaññutañāṇam, nihato[8] Māro bodhimūle, idaṃ Bhagavato dasamaṃ balaṃ sabbāsavaparikkhaya[9]-ñāṇaṃ[9].

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo[10]-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhitacittassa[11] sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro[12] ñatvāna udayabbayaṃ
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti
(Cf. p. 47).

Tasmā rakkhitacittassa[11] sammāsaṃkappagocaro ti rakkhitacittassa sammāsaṃkappagocaro bhavissatī ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissatī ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ paṭivijjhissatī ti yujjati, udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissatī ti yujjati, sabbā duggatiyo jahanto sabbāni[13] duggativinipātabhayāni samatikkamissatī ti yujjati.

Niyutto yutti-hārasampāto.

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[1] S. *inserts* iminā. [2] *om.* S.
[3] iminā, B_1. [4] °cakkhuñ, S.
[5] sabbā dh°, S. [6] vimalaṃ, B_1.
[7] upapannaṃ, B_1. [8] nigato, S.
[9] °parikkhayaṃ, B. S. [10] vicaya, B_1. S. Com.
[11] rakkhitta°, B. [12] °purakkhāro, B_1. S.
[13] sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, ñatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhibhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno[1]-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo[2]-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Taṃ kissa hetu? Sammādiṭṭhito[3] hi sammāsaṃkappo pabhavati[4], sammāsaṃkappato sammāvācā pabhavati[4], sammāvācato sammākammanto pabhavati, sammākammantato[5] sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati.

Niyutto lakkhaṇo[6]-hārasampāto.

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[1] °na, B_1. S.
[2] °ṇā, S.
[3] °ko, B_1; °diṭṭhi, S.
[4] bhavati, S.
[5] S. *adds* 'va.
[6] °ṇa, B_1; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhitacittassa sammasaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti rakkhitaṃ paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāmā bhavissanti, te dhammacārino bhavissantī ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu theresu cittaṃ padosayitvā Mahāpadumanirаye upapanno[1], Bhagavā ca sati- *
ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiyā cittaṃ rakkhitabban ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā, ñatvāna udayabbayan ti dukkhapariññā, thīnamiddhābhibhū bhikkhū ti samudayapahānaṃ, sabbā duggatiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitabbo[2], akusalapakkho akusalapakkhena niddisitabbo.

Niyutto vibhatti-hārasampāto.

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[1] uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

[2] nissitabbo, B_1.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā. Samathavipassanāya bhāvitāya[1] nirodho-phalaṃ pariññātaṃ, * dukkhaṃ-samudayo pahīno, maggo bhāvito paṭipakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā. Tasmā rakkhitacittassā ti cittaṃ mano viññāṇaṃ manindriyaṃ manāyatanaṃ vijānanā vijānitattaṃ[2] idaṃ vevacanaṃ, sammāsaṃkappagocaro ti nekkhammasaṃkappo[3] abyāpādasaṃkappo avihiṃsāsaṃkappo idaṃ vevacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma paññāsatthaṃ[4] paññākhaggo paññāratanaṃ paññāpajjoto[5] paññāpatodo[6] paññāpāsādo[7] idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā. Tasmā rakkhitacittassā ti padaṭṭhānapaññatti satiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti samathassa, sammādiṭṭhipurekkhāro ñatvāna udayabbayan ti dassanabhūmiyā nikkhepapaññatti[8], thīnamiddhābhibhū bhikkhū ti samudayassa anavasesapahānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti maggassa.

Niyutto paññatti-hārasampāto.

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[1] sabhā°, S. [2] °tatthaṃ, B. B_1. [3] nekkhama°, B.
[4] °sattaṃ, S. [5] *om.* S. [6] *om.* B_1.
[7] *om.* B. [8] nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro[1] ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbaṃ. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tīhi khandhehi saṃgahitāni: sīlakkhandhena, samādhikkhandhena, paññakkhandhena[2]. Ayaṃ khandhehi otaraṇā. Tāni yeva pañcindriyāni saṃkhārapariyāpannāni[3]. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho[4] suddho, so pañho vissajjito[5] bhavati. Yattha pana ārambho[4] na suddho, na tāva[6] so[6] pañho vissajjito[5] bhavati.

Niyutto sodhano-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittaṃ mano viññāṇaṃ, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo[7] abyāpādasaṃkappo avi-

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[1] *om.* S. [2] paññā°, B. [3] °paripannāni, S.
[4] ārabbho, B. [5] visajjito, B. B₁. [6] bhāvato, B₁.
[7] nekkhama°, B. B₁.

hiṃsāsaṃkappo, ayaṃ vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā[1]-paṭipadāya[1]-ñāṇaṃ magge-ñāṇaṃ hetumhi[2]-ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ[3] abhisamayo sampaṭivedho
* saccāgamanaṃ, ayaṃ vemattatā. Ñatvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbaṃ, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbaṃ[4], nirodho[4] hoti. Ayaṃ vemattatā. Thīnamiddhābhibhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittassa akammaniyatā, middhaṃ nāma[5] yaṃ[6] kāyassa[7] līnattaṃ[7]. Ayaṃ vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā[8] duggati[8], nibbānaṃ vā upanidhāya sabbā upapattiyo[9] duggati, ayaṃ vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Ayaṃ samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto[10].

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro ñatvāna udayabbayaṃ
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti (Cf. p. 47).

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[1] °gāminipaṭi°, B₁. [2] hetusmiṃ, B₁. S.
[3] yathābhūtaṃ ñāṇa°, B. [4] sabbani°, S. [5] *om.* B₁.
[6] *om.* B₁. S. [7] kāyalī°, B₁. [8] apāya°, S.
[9] uppattiyo, S. [10] sampāto, B₁.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ. Citte rakkhite taṃ rakkhitaṃ bhavati kāyakammaṃ vacīkammaṃ manokammaṃ. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammāvācā pabhavati, sammāvācato[1] sammākammanto pabhavati, sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito[2] sammāsamādhi[2] pabhavati[2], sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā[3] ca nibbānadhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno[4]: —

Soḷasa hārā paṭhamaṃ | disalocanena[5] disā viloketvā[6]
saṃkhipiya aṅkusena hi | nayehi tihi[7] niddise[8] suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā[9] koṭi[9] na paññāyati avijjāya ca bhavataṇhāya ca. Tattha avijjānīvaraṇaṃ taṇhāsaṃyojanaṃ.

Avijjānīvaraṇā[10] sattā avijjāya[11] saṃyuttā avijjāpakkhena vicaranti. Te vuccanti diṭṭhicaritā[12] ti[12]. Taṇhāsaṃyojanā sattā taṇhāya saṃyuttā taṇhāpakkhena[13] vicaranti. Te vuccanti taṇhācaritā ti.

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[1] °vācāto, B. B₁. [2] om. B₁. [3] °so, B₁. S.
[4] °kaccāyano, S. [5] disā°, all MSS.; S. adds ca.
[6] loketvā, B₁. [7] tīhi, B. S.
[8] nidise, B₁; niddese, S. [9] pubba°, B₁.
[10] °nīvaraṇaṃ ya, S. [11] °yaṃ, B₁. [12] °cariyanā, S.
[13] °pekkhaṇā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyo-
gam[1] anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-
* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.
Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā
pabbajitā attakilamathānuyogam[1] anuyuttā viharanti, taṇ-
hācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikā-
nuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-
pakāsanā[2] samathavipassanā[3] kosallaṃ vā upasamasu-
khapatti vā. Te upasamasukhassa anabhiññā viparītacetā
evam āhaṃsu: — N'atthi sukhena sukhaṃ, dukkhena nāma
sukhaṃ adhigantabbaṃ[4], yo kāme paṭisevati so lokaṃ
vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasa-
vati[5] ti. Te evaṃsaññī evaṃdiṭṭhī dukkhena sukhaṃ
patthayamānā kāmesu puññasaññī attakilamathānuyogam[1]
anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā
ca[6]. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam
eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhi-
tunnā[7] gaṇḍapaṭipīḷitā sallānuviddhā niraya-tiracchāna-
* yoni-petāsuresu ummujjanimujjāni karonto[8] ugghātanigghā-
taṃ[9] paccanubhonto[10] rogagaṇḍasallabhesajjaṃ na vindanti.

Tattha attakilamathānuyogo[1] kāmasukhallikānuyogo ca
saṃkileso, samathavipassanā vodānaṃ. Attakilamathānu-
yogo[1] kāmasukhallikānuyogo ca rogo, samathavipassanā
* roganigghātakabhesajjaṃ[11]. Attakilamathānuyogo[1] kāma-
sukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanig-
ghātakabhesajjaṃ[12]. Attakilamathānuyogo[1] kāmasukhalli-
kānuyogo ca sallo, samathavipassanā salluddharaṇabhe-
sajjaṃ[13].

Tattha saṃkileso dukkhaṃ, tadabhisaṅgo-taṇhā samudayo,
taṇhānirodho dukkhanirodho, samathavipassanā dukkhani-
rodhagāminipaṭipadā.

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[1] attha°, B₁. [2] B. *adds* vā. [3] °naṃ, B₁.
[4] °tabban ti, B. B₁. [5] pasavayati, S.
[6] B₁ *adds* viharanti. [7] °tunā, B₁. [8] °tā, B. S.
[9] °nighā°, *all MSS. exc.* Com. [10] °tā, B.
[11] °nigghātika°, B₁. S.; °nighātaka°, B.
[12] gaṇḍabhesajjaṃ, B₁. S. [13] salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhicaritā rūpaṃ attato[1] upagacchanti . . . vedanaṃ | pe[2] | saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato[1] upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā[3] rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe[4] | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññāṇavantaṃ attānaṃ upagacchanti . . . attani vā viññāṇaṃ viññāṇasmiṃ[5] vā attānaṃ. Ayaṃ vuccati vīsati- * vatthukā sakkāyadiṭṭhi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam- * māsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: sīlakkhandho samādhikkhandho paññakkhandho[6], sīlakkhandho samādhikkhandho ca samatho, paññakkhandho[6] vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā[7].

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ[8], samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato[1] upagacchanti . . . vedanaṃ | pe[2] | saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato[1] upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ * attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ[9] vā attānaṃ . . . ye[10] vedanāvantaṃ | pe[11] | ye[12] saññāvantaṃ . . . ye[10] saṃkhāravantaṃ . . .[13] ye[10] viññāṇavantaṃ attānaṃ upagacchanti attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā[14], ayaṃ saṃsārapavatti.

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[1] atthato, B_1. [2] pa, B. B_1. [3] *om.* B_1.
[4] pa, B. [5] °smi, B. B_1. [6] paññā°, B.
[7] °gaminī pa°, B_1. [8] vipari°, B. [9] °smi, B_1.
[10] *om.* B_1. S. [11] pa, B.; *om.* B_1. [12] *om.* S.
[13] pe, S. [14] anto, B_1.

Tassā[1] paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti[2].

Tattha pavatti dukkhaṃ, tadabhisaṅgo-taṇhā samudayo[3], taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato vīsativatthukā sakkāyadiṭṭhi, vitthārato dvāsaṭṭhi diṭṭhigatāni.

Tesaṃ paṭipakkho: tecattālīsa[4] bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

Dvāsaṭṭhi diṭṭhigatāni mohajālaṃ anādi anidhanappavattaṃ[5]. Tecattālīsa[6] bodhipakkhiyā dhammā ñāṇavajiraṃ[7] mohajālapadālanaṃ.

Tattha moho avijjājālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya[8] bhavataṇhāya cā ti.

2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekhānusantatavutti[9] bhavati sallekhe tibbagāravo, taṇhācarito asmiṃ[10] sāsane pabbajito sikkhānusantatavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ[11] okkamanto dhammānusārī bhavati, taṇhācarito sammattaniyāmaṃ[12] okkamanto saddhānusārī[13] bhavati, diṭṭhicarito sukhāya paṭipadāya dandhābhiññāya[14] khippābhiññāya ca niyyāti, taṇhācarito dukkhāya[15] paṭipadāya dandhābhiññāya[14] khippābhiññāya ca[16] niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇaṃ, yaṃ taṇhācarito dukkhāya paṭipadāya dandhābhiññāya[14] khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā[17] bhavanti.

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[1] tassa, B. S. [2] sārani°, B₁.
[3] dukkhasamudayo, B₁.
[4] °cattāḷīsa, B.; °tālisaṃ, S. [5] navapavattaṃ, B₁.
[6] °tālisaṃ, B₁. S. [7] °vacīraṃ, B.
[8] S. *adds* ca. [9] saṃlekhānusantati°, B₁. Com.
[10] asmi, B₁. [11] samata°, B₁. [12] samata°, B₁.
[13] saddā°, B₁. [14] dandā°, B₁. [15] dukkhā, S.
[16] *om.* B₁. [17] °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca[1] dhammaṃ ājānāti[2].

Yo panāyaṃ diṭṭhicarito[3], ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippañ ca paṭinissarati[4] khippañ ca dhammaṃ ājānāti[2].

Dukkhā[5] pi[6] paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ[7] ca paṭinissaranti dandhañ ca dhammaṃ ājānanti[2]. Ye tikkhindriyā, te khippañ ca paṭinissaranti khippañ ca dhammaṃ ājānanti[2].

Imā catasso paṭipadā.

Ye hi[8] keci niyyiṃsu[9] vā[10] niyyanti vā niyyissanti[11] vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukkamaggaṃ[12] paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā[13] nandiyā bhavataṇhāya āvattanatthaṃ[14].

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti.

Tenāha: —

Taṇhañ ca avijjaṃ[15] pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī[16] ca lokavivaṭṭānusārī[16] ca[16]. Vaṭṭaṃ nāma saṃsāro, vivaṭṭaṃ nibbānaṃ.

a) Kammaṃ[17] kilesā[17] hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbaṃ.

Taṃ kathaṃ daṭṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje[18].

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[1] 'va, S. [2] ajā° S. [3] S. *adds* ca.
[4] panissarati, S. [5] dukkha, B_1. S. [6] *om.* B_1.
[7] dandha, S., *and omits* ca. [8] hi pi, S.
[9] niyyāsu, S.; niyaṃsu, B_1. [10] *om.* S.
[11] niyissanti, B. S. [12] catumaggaṃ, B_1.
[13] ratti°, B_1. [14] av°, B.; aṭṭhānavattanatthaṃ, B_1.
[15] °jjañ (*without* pi), B_1. S. [16] °ri, B.; °vattānusāri, B_1.
[17] kamma°, B. S.; °so, B_1. [18] °puñjake, B_1; °buñjake, S.

Katamāni dasa vatthūni[1]?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo[2], cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamaṃ upādānaṃ, dutiye vipallāse dutiyaṃ upādānaṃ, tatiye vipallāse tatiyaṃ upādānaṃ, catutthe vipallāse catutthaṃ upādānaṃ. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā[3] viññāṇaṭṭhiti. Paṭhamāyaṃ viññāṇaṭṭhitiyaṃ paṭhamaṃ agatigamanaṃ, dutiyāyaṃ viññāṇaṭṭhitiyaṃ dutiyaṃ agatigamanaṃ, tatiyāyaṃ viññāṇaṭṭhitiyaṃ tatiyaṃ agatigamanaṃ, catutthāyaṃ[4] viññāṇaṭṭhitiyaṃ catutthaṃ agatigamanaṃ.

* Tattha yo ca kabaḷīkāro[5]-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso[6] yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā[7] ti[7] vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

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[1] vatthukāni, S. [2] °diṭṭhiyo, B₁.
[3] catutthi. B.; catuttho, B₁. [4] catutthiyaṃ, B.
[5] kabaḷiṃkāro, S. [6] bhanti°, S. [7] attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānaṃ yañ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā[1]-kāyagandho yo ca byāpādokāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca[2] kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo[3] ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanaṃ yañ ca dosā agatigamanaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamanaṃ yañ ca mohā agatigamanaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabaḷikāre[4] āhāre asubhesu santivipallāso[5], phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito[6] kāme[7] upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ[8]

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[1] avijjā, S. [2] *om.* B₁. [3] *om.* S.
[4] kabalimkāre, S. [5] bhanti°, S.
[6] dhito, B, *always*. [7] nāme, S. [8] sabhava, B₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse ṭhito saṃsārābhinandiniṃ[1] diṭṭhiṃ[2] upādiyati, idaṃ vuccati diṭṭhupādānaṃ, catutthe vipallāse ṭhito attānaṃ kappiya[3] upādiyati, idaṃ vuccati attavādupādānaṃ[4].

Kāmupādānena kāmehi saṃyujjati, ayaṃ vuccati kāmayogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati bhavayogo, diṭṭhupādānena pāpikāya diṭṭhiyā saṃyujjati, ayaṃ vuccati diṭṭhiyogo, attavādupādānena[4] avijjāya saṃyujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge ṭhito abhijjhāya kāyaṃ gandhati, ayaṃ vuccati abhijjhākāyagandho, dutiye yoge ṭhito byāpādena kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye yoge ṭhito parāmāsena kāyaṃ gandhati, ayaṃ vuccati parāmāsakāyagandho, catutthe yoge ṭhito idaṃ-saccābhinivesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhinivesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto[5] ca vuccati āsavanti ti[5]?

✠ Anusayato[6] vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāyagandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo, idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullaṃ gatā oghā bhavanti. Iti āsavavepullā oghavepullaṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho, diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā[6] ajjhāsayaṃ anupaviṭṭhā[7] hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo, diṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādiṇṇaṃ viññāṇaṃ catūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, saṃkhāresu.

✠ Tattha rāgasallena nandūpasecanena[8] viññāṇena rūpū-

[1] °ni, S.; °nandati, B₁. [2] diṭṭhi, S. [3] kappayati, B₁. S. [4] attha°, B₁. [5-5] *missing in* B₁. [6] anussaya°, B₁. [7] anusappaviṭṭhā, S. [8] °passecanena, B₁ *always*.

pagā[1] viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena[1] vedanūpagā viññāṇaṭṭhiti[2], mānasallena nandūpasecanena viññāṇena saññūpagā[3] viññāṇaṭṭhiti[2], mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitīhi upatthaddhaṃ viññāṇaṃ catūhi dhammehi agatiṃ[4] gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā[5] agatiṃ[5] gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho tañ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evaṃ sabbe[6] kilesā[6] catūhi vipallāsehi niddisitabbā[7].

b) Tattha imā catasso disā: kabaḷīkāro[8]-āhāro asubhe subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani[9] attā ti vipallāso attavādupādānaṃ[10] avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā[11] disā[11].

Tattha yo ca kabaḷīkāro[8]-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

[1-1] *missing in* S. [2] °diṭṭhi, S. [3] *om.* S. [4] °ti, S.
[5] chandāgati, S., *and similarly in the correspondent words.*
[6] sabba°, B_1. [7] nidissi°, B_1. [8] kabalimkāro, S.
[9] anattā ti, B_1. [10] attha°, B_1.
[11] catuttha°, B_1. S.; catutthī d°, B.

Tattha yo ca phasso[1]-āhāro[2] yo ca dukkhe su khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro[2] yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa[3] upakkilesā.

Tattha yo ca kabaḷīkāro-āhāro[4] yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññaṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abbhattaṃ[5] gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā[6] ti vipallāso animittena.

Tattha[7] kāmupādānañ[7] ca[3] bhavupādānañ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha[7] kāmayogo[7] ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho[8] ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

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[1] phassāh°, B₁. [2] vipassanā°, S. [3] *om.* S.
[4] hāro, B₁; S. *has* kabaliṃkārāhāro.
[5] abhattaṃ, B₁. [6] attanā, S. [7] attakā°, S.
[8] avijjāya kāya°, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca[1] viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññaṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamanaṃ dosā ca agatigamanaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamanaṃ suññatāya, mohā agatigamanaṃ animittena vimokkhamukhena pahānaṃ gacchanti[2].

c) Iti sabbe lokavaṭṭānusārino dhammā niyyanti te lokā tīhi vimokkhamukhehi[3]. Tatridaṃ niyyānaṃ: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, cattāro sammappadhānā[4], cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamaṃ satipaṭṭhānaṃ, dutiyā paṭipadā dutiyaṃ satipaṭṭhānaṃ, tatiyā paṭipadā tatiyaṃ satipaṭṭhānaṃ, catuttha[5] paṭipadā catutthaṃ satipaṭṭhānaṃ. Paṭhamaṃ satipaṭṭhānaṃ paṭhamaṃ jhānaṃ, dutiyaṃ satipaṭṭhānaṃ dutiyaṃ jhānaṃ, tatiyaṃ satipaṭṭhānaṃ tatiyaṃ jhānaṃ, catutthaṃ satipaṭṭhānaṃ catutthaṃ jhānaṃ. Paṭhamaṃ jhānaṃ paṭhamo vihāro, dutiyaṃ jhānaṃ dutiyo vihāro, tatiyaṃ jhānaṃ tatiyo vihāro, catutthaṃ jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamaṃ sammappadhānaṃ[6], dutiyo vihāro[6] dutiyaṃ sammappadhānaṃ[6], tatiyo vihāro tatiyaṃ sammappadhānaṃ[6], catuttho vihāro catut-

[1] *om.* S. [2] gacchati, B. [3] B₁ *adds* ti.
[4] °paṭṭhānā, B₁, *and so always written with* ṭṭh.
[5] catutthī, B. [6] *om.* B. S.

thaṃ sammappadhānaṃ. Paṭhamaṃ sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyaṃ sammappadhānaṃ[1] dutiyo acchariyo[1] abbhuto[1] dhammo[1], tatiyaṃ sammappadhānaṃ[1] tatiyo acchariyo[1] abbhuto[1] dhammo[1], catutthaṃ sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamaṃ adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyaṃ adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyaṃ adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catutthaṃ adhiṭṭhānaṃ. Paṭhamaṃ adhiṭṭhānaṃ paṭhamā samādhibhāvanā, dutiyaṃ adhiṭṭhānaṃ dutiyā samādhibhāvanā, tatiyaṃ adhiṭṭhānaṃ tatiyā samādhibhāvanā, catutthaṃ adhiṭṭhānaṃ catutthā[2] samādhibhāvanā. Paṭhamā samādhibhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhibhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhibhāvanā tatiyo sukhabhāgiyo dhammo, catutthā[2] samādhibhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamaṃ appamāṇaṃ, dutiyo sukhabhāgiyo dhammo dutiyaṃ appamāṇaṃ, tatiyo sukhabhāgiyo dhammo tatiyaṃ appamāṇaṃ, catuttho sukhabhāgiyo dhammo catutthaṃ appamāṇaṃ.

Paṭhamā paṭipadā bhāvitā bahulīkatā paṭhamaṃ satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulīkatā dutiyaṃ satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulīkatā tatiyaṃ satipaṭṭhānaṃ paripūreti, catutthā[2] paṭipadā bhāvitā bahulīkatā catutthaṃ satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulīkato paṭhamaṃ[3] jhānaṃ[3] paripūreti, dutiyo satipaṭṭhāno bhāvito bahulīkato dutiyaṃ jhānaṃ paripūreti, tatiyo satipaṭṭhāno bhāvito bahulīkato tatiyaṃ jhānaṃ paripūreti, catuttho satipaṭṭhāno bhāvito bahulīkato catutthaṃ jhānaṃ paripūreti. Paṭhamaṃ jhānaṃ bhāvitaṃ bahulīkataṃ paṭhamaṃ vihāraṃ paripūreti, dutiyaṃ jhānaṃ bhāvitaṃ bahulīkataṃ dutiyaṃ vihāraṃ paripūreti, tatiyaṃ jhānaṃ bhāvitaṃ bahulīkataṃ tatiyaṃ vihāraṃ paripūreti, catutthaṃ jhānaṃ bhāvitaṃ bahulī-

[1] *om.* B. S. [2] catutthī, B.
[3] paṭhamajjh°, S., *and so in every similar case.*

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulīkato anuppannānam pāpakānam akusalānam dhammānam anuppādam paripūreti, dutiyo vihāro bhāvito bahulīkato uppannānam pāpakānam akusalānam dhammānam pahānam paripūreti, tatiyo vihāro bhāvito bahulīkato anuppannānam kusalānam dhammānam uppādam paripūreti, catuttho vihāro bhāvito bahulīkato uppannānam kusalānam dhammānam ṭhitim[1] asammosam[2] bhiyyobhāvam paripūreti. Paṭhamam sammappadhānam bhāvitam bahulīkatam mānapahānam paripūreti, dutiyam sammappadhānam bhāvitam bahulīkatam ālayasamugghatam paripūreti, tatiyam sammappadhānam bhāvitam bahulīkatam avijjāpahānam paripūreti, catuttham sammappadhānam bhāvitam bahulīkatam bhavūpasamam paripūreti. Mānapahānam bhāvitam bahulīkatam saccādhiṭṭhānam paripūreti, ālayasamugghāto bhāvito bahulīkato cāgādhiṭṭhānam paripūreti, avijjāpahānam bhāvitam bahulīkatam paññādhiṭṭhānam paripūreti, bhavūpasamo bhāvito bahulīkato upasamādhiṭṭhānam paripūreti. Saccādhiṭṭhānam bhāvitam bahulīkatam chandasamādhim paripūreti, cāgādhiṭṭhānam bhāvitam bahulīkatam viriyasamādhim paripūreti, paññādhiṭṭhānam bhāvitam bahulīkatam cittasamādhim paripūreti, upasamādhiṭṭhānam bhāvitam bahulīkatam vīmamsāsamādhim[3] paripūreti. Chandasamādhi bhāvito bahulīkato indriyasamvaram paripūreti, viriyasamādhi bhāvito bahulīkato tapam paripūreti, cittasamādhi bhāvito bahulīkato buddhim paripūreti, vīmamsāsamādhi bhāvito bahulīkato sabbupadhipaṭinissaggam[4] paripūreti. Indriyasamvaro bhāvito bahulīkato mettam paripūreti, tapo bhāvito bahulīkato karuṇam paripūreti, buddhi bhāvitā bahulīkatā muditam paripūreti, sabbupadhipaṭinissaggo[5] bhāvito bahulīkato upekkham paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānam chandasamādhi indriyasamvaro mettā iti

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[1] ṭhiti, S.; iti, B_r. [2] asāmosam, B. B_r.
[3] vimamsādhipati, B_r. [4] °nisaggam, B_r. [5] °nisaggo B_r.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā[1] paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vīmaṃsāsamādhi sabbupadhipaṭinissaggo[2] upekkhā[3] iti catutthā[4] disā.

Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamaṃ jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ[5] chandasamādhi indriyasaṃvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo[6] karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ diṭṭhicaritassa[7] mandassa bhesajjaṃ.

Catutthā[1] paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vīmaṃsāsamādhi sabbupadhipaṭinissaggo[8] upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

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[1] catutthī, B. S. [2] °nisaggo, B_1. [3] upekhā, B_1.
[4] catutthī, B. S.; °tthi, B_1. [5] samādhiṭṭhānaṃ, S.
[6] B_1. S. *insert* kammaṃ. [7] B_1. S. *add* puggalassa.
[8] °paṭipadānisaggo, B_1.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā[1] ca paṭipadā dandhābhiññā dukkhā ca paṭipadā khippābhiññā appaṇihitam vimokkhamukhaṃ, sukhā[2] paṭipadā[2] dandhābhiññā suññatavimokkhamukhaṃ[3], sukhā[2] paṭipadā[2] khippābhiññā animittaṃ[4] vimokkhamukhaṃ[4].

Tattha kāye kāyānupassitā[5] satipaṭṭhānam[6] ca[7] vedanāsu vedanānupassitā[8] satipaṭṭhānañ ca appaṇihitaṃ vimokkhamukhaṃ, citte cittānupassitā suññatavimokkhamukhaṃ[9], dhammesu dhammānupassitā animittaṃ[4] vimokkhamukhaṃ[4].

Tattha paṭhamañ[10] ca[10] jhānaṃ[10] dutiyañ ca jhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā, catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro animittaṃ vimokkhamukhaṃ.

Tattha paṭhamañ ca sammappadhānaṃ dutiyañ ca sammappadhānaṃ appaṇihitam vimokkhamukhaṃ, tatiyaṃ sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha mānapahānañ ca ālayasamugghāto ca[11] appaṇihitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpasamo animittaṃ vimokkhamukhaṃ.

Tattha saccādhiṭṭhānañ ca cāgādhiṭṭhānañ ca appaṇihitaṃ vimokkhamukhaṃ, paññādhiṭṭhānaṃ suññatā, upasamādhiṭṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhi ca[11] viriyasamādhi ca appaṇihitaṃ vimokkhamukhaṃ, cittasamādhi suññatā, vīmaṃsāsamādhi animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ saṃvaro ca tapo ca appaṇihitaṃ vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo[12] animittaṃ vimokkhamukhaṃ.

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[1] dukkhañ, S. [2] sukha°, S. [3] °mukkhā, S.
[4] °ttavi°, B. [5] °passanā, B_1; °passī viharatā, S.
[6] °ppadhānaṃ, S. [7] *om.* B_1. S. [8] °passinā B_1.
[9] suññatā°, B_1. S. [10] °paṭhamajhānaṃ, B_1.
[11] *om.* S. [12] °dhinisaggā, B_1.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā[1] animittaṃ vimokkhamukhaṃ.

* d) Tesaṃ vikkīḷitaṃ:

Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesaṃ paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesaṃ paṭipakkho cattāri jhānāni. Cattāro yogā, tesaṃ paṭipakkho cattāro vihārā. Cattāro gandhā, tesaṃ paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesaṃ paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesaṃ paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesaṃ paṭipakkho catasso samādhibhāvanā. Catasso[2] viññāṇaṭṭhitiyo, tāsaṃ paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesaṃ paṭipakkho catasso appamāṇā.

Sīhā: buddhā paccekabuddhā sāvakā ca hatarāgadosamohā[3].

* Tesaṃ vikkīḷitaṃ[4] bhāvanā sacchikiriyā byantikiriyā ca. Vikkīḷitaṃ indriyādhiṭṭhānaṃ, vikkīḷitaṃ vipariyāsānadhiṭṭhānañ[5] ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayaṃ vuccati sīhavikkīḷitassa ca[6] nayassa[6] disālocanassa ca[6] nayassa bhūmī ti.

Tenāha: —

Yo neti vipallāsehi[7] | kilese[8] . . .

Veyyākaraṇesu hi ye | kusalākusalā[9] ti ca.

* 4. Tattha ye dukkhāya paṭipadāya[10] dandhābhiññāya khippābhiññāya[6] ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesaṃ catunnaṃ puggalānaṃ ayaṃ saṃkileso: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanānī ti.

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[1] upekhā, S. [2] cattāro, B_1. [3] gata°, S. [4] °tā, B_1. [5] vipariyāsana°, B_1; vipariyāsaṃ nadhiṭṭhānañ, S. [6] *om.* S. [7] °se ti, B_1. [8] saṃkilesehi, B. S.; *om.* B_1; S. *adds* ca. [9] kusalā, B_1. [10] °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vihārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayaṃ ugghaṭitaññū, yo sādhāraṇāya[1], ayaṃ vipañcitaññū, yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathaṃ upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipañcitaññussa[2].

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudutikkhaṃ vipañcitaññussa[3].

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipañcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇam upadissati, vipañcitaññussa ādīnavañ ca nissaraṇañ ca upadissati, neyyassa assādañ ca ādīnavañ ca nissaraṇañ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkhaṃ paññāpayati, adhicittaṃ vipañcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya[4] khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tiṇi bhavanti: ugghaṭitaññū, vipañcitaññū, neyyo ti.

Tesaṃ tiṇṇaṃ puggalānaṃ ayaṃ saṃkileso: tiṇi akusalamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ moho-

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[1] °raṇo, B₁. [2] B₁ *adds* puggalassa.
[3] S. *adds* puggalassa. [4] B₁, S. *add* ca.

akusalamūlaṃ[1], tīṇi duccaritāni kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, tayo akusalavitakkā[2] kāmavitakko byāpādavitakko vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpadasaññā vihiṃsāsaññā, tisso viparītasaññā[3] niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā[4] vedanā[4] dukkhā[5] vedanā[5] adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāmadukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā[6] akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ akusalaṃ manokammaṃ, tisso vipattiyo sīlavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ[7] amoho-kusalamūlaṃ, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko[8] abyāpādavitakko avihiṃsāvitakko, tayo samādhī savitakko-savicāro samādhi avitakko-vicāramatto samādhi avitakko-avicāro samādhi, tisso kusalasaññā nekkhammasaññā[9] abyāpādasaññā avihiṃsāsaññā, tisso aviparītasaññā[10] aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā[11] kusalaṃ kāyakammaṃ kusalaṃ vacīkammaṃ kusalaṃ manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sampattiyo sīlasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicittasikkhā[12] adhipaññāsikkhā, tayo khandhā sīlakkhandho samādhikkhandho paññakkhandho[13], tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitan ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti: taṇhācarito ca[14] diṭṭhicarito ca.

☆ Tesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkileso: taṇhā ca avijjā ca ahirikañ ca anottappañ ca asati ca asampajañ-

[1] °lan ti S. [2] akusalā vi°, B_1.
[3] viparitā s°, B_1. [4] sukhave°, B_1.
[5] dukkhave°, B_1. [6] akusalamūpaparikkhāro, S.
[7] aku°, B_1. [8] nekkhama°, B_1; nikkhama°, B.
[9] nekkhama°, B_1; nikkhama°, S. [10] °tā s°, S.
[11] kusalaparikkhā, S. [12] adhicittā°, B. B_1.
[13] paññā°, B. S. [14] *om.* B_1.

ñañ ca ayonisomanasikāro[1] ca kosajjañ ca dovacassañ ca ahaṃkāro ca mamaṃkāro ca asaddhā[2] ca pamādo ca asaddhammasavanañ[3] ca asaṃvaro ca abhijjhā ca byāpādo ca nīvaraṇañ ca saṃyojanañ ca kodho ca upanāho ca makkho ca palāso ca issā ca macchariyañ[4] ca māyā ca sāṭheyyañ ca sassatadiṭṭhi ca ucchedadiṭṭhi ca ti.

Tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ: samatho ca vipassanā ca hiri ca ottappañ ca sati ca sampajaññañ ca yonisomanasikāro[5] ca viriyārambho ca sovacassañ[6] ca dhamme-ñāṇañ ca anvaye-ñāṇañ ca khaye-ñāṇañ ca anuppāde-ñāṇañ ca saddhā ca appamādo ca saddhammasavanañ ca saṃvaro ca anabhijjhā ca abyāpādo ca rāgavirāgā ca cetovimutti avijjāvirāgā ca paññāvimutti[7] abhisamayo ca appicchatā[8] ca santuṭṭhi ca akodho ca anupanāho ca amakkho ca apalāso ca issāpahānañ ca macchariyapahānañ ca vijjā ca vimutti ca saṃkhatārammaṇo[9] ca vimokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati[10] tipukkhalassa ca nayassa aṅkusassa ca nayassa bhūmī ti.

Tenāha: —

Yo akusale samūlehi | neti ti
Oloketvā[11] disalocanenā[12] ti ca.

Niyuttaṃ nayasamuṭṭhānaṃ.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?
Sāsanapaṭṭhāne[13].
Tattha katamaṃ sāsanapaṭṭhānaṃ?

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[1] ayoni ca ayoniso°, B₁. [2] assa°, S.; asaddho B₁.
[3] assa°, B₁. [4] maccherañ, B. S. [5] yoni ca yoniso°, B₁.
[6] sovaccañ, B₁. [7] B₁. S. *add* ca. [8] api°, B.; atijjhātā, B₁.
[9] saṃkhāranār°, S. [10] *om.* B₁. S. [11] °kayitvā, *all MSS.*
[12] disā°, *all MSS.* [13] °nena, B.

Saṃkilesasabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekhabhāgiyaṃ[1] suttaṃ, saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ[1] ca suttaṃ, saṃkilesabhāgiyañ ca vāsanābhāgiyañ[2] ca[2] nibbedhabhāgiyañ[3] ca suttaṃ, vāsanābhāgiyañ[4] ca nibbedhabhāgiyañ ca suttaṃ[4] taṇhāsaṃkilesabhāgiyaṃ suttaṃ, diṭṭhisaṃkilesabhāgiyaṃ suttaṃ, duccaritasaṃkilesabhāgiyaṃ[5] suttaṃ, taṇhāvodānabhāgiyaṃ[6] suttaṃ, diṭṭhivodānabhāgiyaṃ[6] suttaṃ, duccaritavodānabhāgiyaṃ[6] suttaṃ.

Tattha saṃkileso tividho: taṇhāsaṃkileso, diṭṭhisaṃkileso, duccaritasaṃkileso.

Tattha taṇhāsaṃkileso samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisaṃkileso vipassanāya visujjhati. Sā vipassanā paññakkhandho[7]. Duccaritasaṃkileso sucaritena visujjhati. Taṃ sucaritaṃ sīlakkhandho.

Tassa[8] sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayaṃ puññakiriyavatthu[9] bhavati. Tatrupapattiyā[10] saṃvattati.

Imāni cattāri suttāni sādhāraṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇaṃ anuminitabbaṃ. Suttena suttaṃ anuminitabbaṃ.

2. Tattha katamaṃ saṃkilesabhāgiyaṃ suttaṃ?

Kāmandhā jālasañchannā[11] taṇhāchadanachāditā

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[1] asekkha°, S. [2] *om.* S.

[3] anibbedha°, S., *then it continues:* asekkhabhāgiyañ ca suttaṃ saṃki° ca.

[4-4] *missing in* B₁; S. *repeats this phrase.*

[5] duccaritaṃ saṃki°, S. [6] °vodānaṃ bh°, S.

[7] paññā°, B. [8] tattha, B₁.

[9] kriya°, B.; °vatthuṃ, S. [10] °yaṃ, B₁.

[11] jālapacchannā, B₁. S.

pamattabandhunā[1] *baddhā*[1] *macchā*[2] *va kumināmukhe*[3]
jarāmaraṇam anventi[4] *vaccho khīrapako*[5] *va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Cattār' imāni bhikkhave agatigamanāni.

Katamāni cattāri? Chandā agatiṃ[6] *gacchati, dosā agatiṃ gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

Imāni kho[7] *bhikkhave cattāri agatigamanāni. Idam avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad avoca Satthā:* —

Chandā dosā bhayā mohā yo dhammaṃ ativattati[8]
nihīyati tassa yaso kālapakkhe va candimā ti (Cf. A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttaṃ.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce paduṭṭhena bhāsati[9] *vā karoti vā*
tato naṃ dukkham anveti cakkaṃ va vahato padan ti
(Dhp. v. 1).

Idaṃ saṃ°[10]

Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho[11] *va nivāpapuṭṭho*[12]
punappunaṃ gabbham upeti mando ti (Thag. v. 17; Dhp. v. 325).

Idaṃ saṃ°[13]

Ayasā va malaṃ samuṭṭhitaṃ
tat'[14] *uṭṭhāya tam eva khādati*
evaṃ atidhonacārinaṃ
sāni[15] *kammāni nayanti*[16] *duggatin ti* (Dhp. v. 240).

Idam saṃ°[17]

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1 °bandhanā°, S.; pamattābandhanā°, B_1; bandhā, *all MSS.*
2 maccho, S. 3 °mukhena, B_1.
4 anveti, S.; andheti, B_1. 5 khirū°, B.; khīrūpago, S.
6 agati, B_1. S. *throughout.* 7 B_1 *adds* me.
8 abhi°, S. 9 °ti, *all MSS.* 10 S. *in full.*
11 mahāphavarāho, B_1. 12 °phuṭṭho, S.; °vuṭṭho, B_1.
13 S. *adds* pe | suttaṃ *throughout, unless otherwise annotated.* 14 tad, B_1. S. 15 tāni, B_1. S.
16 niyyanti, B_1. 17 S. *omits* saṃ°

Coro yathā sandhimukhe[1] *gahito*
sakammunā[2] *haññati bajjhate ca*
evam ayaṃ pecca[3] *pajā parattha*
sakammunā[2] *haññati*[4] *bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ saṃ°

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati
attano sukham esāno pecca[5] *so na labhe*[6] *sukhan ti*
(Ud. p. 12[7]; Dhp. v. 131).

Idaṃ saṃ°

Gunnañ ce taramānānaṃ jimhaṃ gacchati puṅgavo
sabbā tā jimhaṃ[8] *gacchanti nette jimhagate sati.*
Evam eva[9] *manussesu yo hoti seṭṭhasammato*
so ce adhammaṃ carati pageva itarā pajā,
sabbaṃ raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko ti
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ°

Sukiccharūpā[10] *vat' ime manussā*
karonti pāpaṃ upadhīsu[11] *rattā*
gacchanti te bahujanasannivāsaṃ
nirayaṃ Avīciṃ[12] *kaṭukaṃ*[12] *bhayānakan ti.*

Idaṃ saṃ°

Phalaṃ ve kadaliṃ hanti phalaṃ veḷuṃ[13] *phalaṃ*[13] *naḷaṃ*
sakkāro kāpurisaṃ hanti gabbho assātariṃ[14] *yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ°

Kodhamakkhagaru[15] *bhikkhu lābhasakkārakāraṇā*[16]
sukhette pūtibījaṃ[17] *va saddhammasmiṃ*[18] *na rūhatī ti.*

Idaṃ saṃ°

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo iriyati yañ ca paṭipadaṃ paṭipanno yañ ca maggaṃ samārū-

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[1] °mukhena, B₁. [2] sakammanā, B. [3] pacca, B₁. S.
[4] *om.* S. [5] pacca, *all MSS. exc.* Com. [6] labhate, B₁. S.
[7] *See the corrections of this verse in the J. P. T. S. 1890, p. 93.* [8] °hā, B. [9] evaṃ, S. Com.
[10] sukicca°, B₁. [11] °dhisu, B. B₁. Com.
[12] avici°, B.; avicitaṃ ka°, B₁. [13] veḷuph°, S.
[14] °tari, S.; °tari, B. [15] °gurū, S. [16] °ṇaṃ, B₁. S.
[17] putibi°, B. B₁. [18] °smi, B₁.

ṭho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhataṃ nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositaṃ[1]. Cittapadosahetu ca pana evam idh'ekacco kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati[2].

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:
Paduṭṭhacittaṃ ñatvāna ekaccam iha puggalaṃ
etam atthaṃ viyākāsi Satthā bhikkhūna[3] santike:
Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo
nirayasmiṃ[4] upapajjeyya cittaṃ hi 'ssa padositaṃ.
Cittappadosahetū[5] hi sattā gacchanti duggatiṃ[6]
yathābhataṃ nikkhipeyya evam eva tathāvidho
kāyassa bhedā duppañño nirayaṃ so 'papajjati[7] ti.
Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf. It. p. 12 sq.).

Idaṃ saṃ°
Sace bhāyatha[8] dukkhassa sace vo dukkham appiyaṃ
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho
sace 'va pāpakaṃ kammaṃ karissatha karotha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf. S. I, p. 209).

Idaṃ saṃ°
Adhammena dhanaṃ laddhā musāvādena cūbhayaṃ
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —
Antarāyā[9] bhavissanti sambhat'assa vinassati
matā saggaṃ na gacchanti, nanu ettāvatā hatā ti?

Idaṃ saṃ°
Kathaṃ khaṇati[10] attānaṃ, kathaṃ mittehi jīrati
kathaṃ vivaṭṭate dhammā, kathaṃ saggaṃ na gacchati? —
Lobhā khaṇati attānaṃ, luddho mittehi jīrati
lobhā vivaṭṭate dhammā, lobhā saggaṃ na gacchati[11] ti.

Idaṃ saṃ°
Caranti[12] bālā dummedhā amitteneva attanā
karontā[13] pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

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[1] °tan ti, S. [2] uppajj°, S. [3] bhikkhūnaṃ, B. S.
[4] °smi, B_1. [5] cittapadosahetu, *all MSS.* [6] °ti, B_1.
[7] upapa°, S.; upajja°, B_1. [8] bhayata, B_1.
[9] *all MSS. add* su. [10] khanāti, S. [11] °ti (*without* ti), S.
[12] ca rakkhanti, B. [13] °to, B_1; °ti, B.

Na taṃ kammaṃ kataṃ[1] *sādhu yaṃ katvā anutappati*[2]
yassa assumukho rodaṃ vipākaṃ paṭisevatī ti (S. I, p. 57; Dhp. v. 66 sq.).

Idaṃ saṃ°

Dukkaraṃ duttitikkhañ ca aviyattena sāmaññaṃ
bahū hi tattha sambādhā yattha bālo pasīdati (S. I, p. 7).
Yo hi atthañ ca dhammañ ca bhāsamāne Tathāgate
manaṃ padosaye bālo[3], *moghaṃ kho tassa jīvitaṃ.*

Etañ[4] *cāhaṃ*[4] *arahāmi dukkhañ ca ito ca pāpiyataraṃ bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avītarāgo*[5] *ti.*

Idaṃ saṃ°

Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nivutaṃ[6] *maññe akissavan ti*

Idaṃ saṃ° [(S. I, p. 149).

Purisassa hi jātassa kudhārī[7] *jāyate mukhe*
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ (S. I, p. 149; A. V, p. 171. 174).
Na hi satthaṃ[8] *sunisitaṃ*[9] *visaṃ halāhalaṃ*[10] *iva*[11]
evaṃ viraddhaṃ pāpeti[12] *vācā dubbhāsitā yathā ti*

Idaṃ saṃ° [(Cf. Jāt. III, p. 103).

Yo nindiyaṃ pasaṃsati
taṃ vā nindati yo pasaṃsiyo
vicināti mukhena so kaliṃ[13]
kalinā tena sukhaṃ na vindati.
Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro kali
yo sugatesu[14] *manaṃ padosaye ti.*
Sataṃ sahassānaṃ nirabbudānaṃ[15]
chattiṃsati[16] *pañca*[16] *ca abbudāni*

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[1] *om.* B. [2] °kappati, B₁. [3] balaṃ, B₁.
[4] etaṃ tassa, B. [5] °gā, *all MSS.* [6] nivattaṃ. B₁.
[7] *so all MSS.* [8] sattaṃ, B₁. S. [9] suṇissitaṃ, S.
[10] °lam, B₁. S. Com.; hālakalam, B₁. [11] pī ca, S.
[12] pāteti, B₁; pāneti, S. [13] kali, S.; kali, B₁.
[14] °tena, B₁. [15] °dāni, B₁. [16] chattisatippañca, B.

yam ariyagarahī nirayaṃ upeti
vācaṃ manañ ca paṇidhāya pāpakan ti (S. I, p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ°

Yo lobhaguṇe anuyutto, so vacasā[1] *paribhāsati aññe assaddho anariyo avadaññū*[2] *maccharī pesuṇiyaṃ anuyutto.*

Mukhadugga vibhūta[3] *anariya*[4] *
bhūnahu pāpaka dukkaṭakāri
purisanta kali avajātakaputta[5]
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garahasi kibbisakārī
bahūni[6] *duccaritāni caritvā*
gacchasi[7] *papataṃ*[8] *cirarattan*[9] *ti.*

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyinī ti (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantaṃ etad avoca:—

Idaṃ bhante Kapilavatthu[10] *iddhañ c'eva phītañ ca bahujanaṃ ākiṇṇamanussaṃ sambādhabyūhaṃ*[11]. *So kho* * *ahaṃ bhante Bhagavantaṃ vā*[7] *payirupāsitvā manobhāvaniye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthuṃ*[12] *pavisanto bhantena*[13] *pi*[13] *hatthinā samāgacchāmi, bhantena pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi, bhantena pi sakaṭena samāgacchāmi, bhantena pi purisena samāgacchāmi. Tassa mayhaṃ bhante tasmiṃ samaye mussat' eva Bhagavantaṃ ārabbha sati, mussati dhammaṃ ārabbha sati, mussati saṃghaṃ ārabbha sati. Tassa mayhaṃ bhante evaṃ hoti: Imamhi cāhaṃ*[14] *sāyaṇhasamaye*[15] *kālaṃ kareyyaṃ*[16], *kā mam' assa gati ko abhisamparāyo ti?*

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[1] B. *adds* ca. [2] anava° B_1. [3] °taṃ, B. [4] °yaṃ, S.
[5] °vutta, S. [6] B. *adds* ca, S. 'dha. [7] B. B_1 *add* kho.
[8] pāpakaṃ, S. [9] cira°, S. [10] vatthuṃ, B_1. S.
[11] sambādhavibhūhaṃ, B_1. [12] °vatthu, B_1. [13] °nāpi, S.
[14] cāyaṃ, S. [15] samaye, S. [16] °yya, B_1. S.

Mā bhāyi Mahānāma mā bhāyi[1] *Mahānāma, apāpakaṃ*[2] *te maraṇaṃ bhavissati apāpikā*[3] *kālaṃkiriyā*[4]. *Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?*

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā arahaṃ | pe[5] *| Satthā*[6] *devamanussānaṃ*[6] *buddho Bhagavā ti. Dhamme | pe*[7] *| Saṃghe | pe*[5] *| ariyakantehi sīlehi samannāgato hoti akhaṇḍehi pe*[5] *| samādhisaṃvattanikehi.*

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālakiriyā ti (S. V. p. 371).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
attano sukham esāno pecca[8] *so labhate sukhan ti*
(Ud. p. 12; Dhp. v. 132).

Idaṃ vā°[9]

Gunnañ[10] *ce taramānānaṃ ujuṃ gacchati puṅgavo*
sabbā tā ujuṃ gacchanti nette ujuṃ gate sati.
Evam eva manussesu yo hoti seṭṭhasammato
so ce[11] *'va*[11] *dhammaṃ carati pageva itarā pajā,*
sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idaṃ vā°

Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū Bhaga-

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[1] B₁ *adds* idaṃ. [2] apāpikaṃ, B. S.
[3] °kaṃ, B₁. [4] °yaṃ, B₁.
[5] pa, B. [6] *om.* B. [7] pa, B. B₁; *om.* S.
[8] pacca, B. B₁. [9] B₁. S. *in full.* [10] guṇṇañ, S.
[11] B. *has* ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī ti. Tena kho pana samayena Isidatta-Purāṇā thapatayo[1] *Sākete paṭivasanti kenaci-d-eva karaṇīyena. Assosuṃ kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.*

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ ṭhapesuṃ: yadā tvaṃ ambho purisa passeyyāsi Bhagavantaṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha amhākaṃ āroceyyāsī ti. Dvīhatīhaṃ ṭhito kho so[2] *puriso addasa Bhagavantaṃ dūrato 'va āgacchantaṃ. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe*[3] *thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati arahaṃ sammāsambuddho, yassa dāni kālaṃ maññathā ti.*

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhiṃsu. Atha kho Bhagavā maggā[4] *okkamma*[4] *yen' aññataraṃ rukkhamūlaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā*[5] *kho Isidatta-Purāṇā thapatayo Bhagavantaṃ etad avocuṃ: —*

Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā[6] *Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bhavissatī' ti. Yadā*[7] *mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā*[6] *Kosalesu cārikaṃ pakkanto' ti*[8]*, hoti no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti*[9] *no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā*

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[1] dha°, B₁ *throughout.* [2] *om.* B.
[3] Purāṇā, B₁. [4] magge okkama, S.
[5] nisinno, *all MSS.* [6] °yaṃ, B₁.
[7] *all MSS. add* pana. [8] *om.* S. [9] *om.* B₁.

bhavissatī' ti. Yadā[1] *mayaṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu*[2] *Magadhesu cārikaṃ pakkanto' ti, anappakā no tasmiṃ samaye anattamanatā hoti, anappakaṃ domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkamissatī' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. Yadā*[3] *mayaṃ bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkanto' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kosalesu Sāvatthiyaṃ*[4] *cārikaṃ*[5] *pakkamissatī' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. Yadā*[6] *mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyaṃ*[7] *viharati Jetavane Anāthapiṇḍikassa ārāme' ti, anappakā no tasmiṃ samaye attamanatā hoti, anappakaṃ somanassaṃ 'āsanne no Bhagavā' ti.*

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alañ ca pana vo thapatayo appamādāyā ti.

Atthi kho no bhante[8] *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṃkhātataro cā ti.*

Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṃkhātataro cā ti?

Idha mayaṃ bhante yadā rājā Pasenadī[9] *Kosalo uyyānabhūmiṃ gantukāmo hoti, ye te rañño Pasenadissa*[9] *Kosalassa nāgā opavayhā*[10] *te kappetvā yā tā rañño Pasenadissa*[9] *Kosalassa pajāpatiyo piyā manāpā tāsaṃ*[11] *ekaṃ purato ekaṃ pacchato nisīdāpema. Tāsaṃ kho pana bhante bhaginīnaṃ evarūpo gandho hoti, seyyathā pi nāma gandhakaraṇḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājārahena gandhena vibhūsitānaṃ. Tāsaṃ kho pana bhante bhaginīnaṃ evarūpo kāyasamphasso*[12] *hoti, seyyathā pi*

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[1] B. S. *add* pana. [2] *after* Ma°, B₁.
[3] B₁ *adds* pana. [4] Sāvatthi, B₁. S. [5] *om.* S.
[6] *all MSS. add* pana. [7] Kosallesu Sā°, B₁.
[8] S. *inserts* tasmiṃ samaye, B₁ tasmi ca pamaye.
[9] Passenadi, B₁. [10] opaguyhā, B₁. S. [11] tā, B₁.
[12] kāyassa samph°, B₁. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmiṃ kho pana bhante samaye nāgo pi rakkhitabbo hoti, tā pi bhaginiyo rakkhitabbā honti, attā pi rakkhitabbo[1] *hoti. Na*[2] *kho pana mayaṃ bhante abhijānāma tāsu bhaginīsu pāpakaṃ cittaṃ uppādentā*[3]. *Ayaṃ kho no bhante etamhā sambādhā añño sambādho sambādhataro c'eva*[4] *sambādhasaṃkhātataro cā ti.*

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alañ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena[5] *samannāgato hoti: iti pi so Bhagavā arahaṃ*[6] | *pe*[7] | *Satthā*[8] *devamanussānaṃ*[8] *buddho Bhagavā ti. Dhamme...*[9] *Saṃghe...*[10] *vigatamalamaccherena cetasā agāraṃ*[11] *ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato*[12].

Imehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā arahaṃ[13] | *pe*[14] | *Satthā*[8] *devamanussānaṃ*[8] *buddho Bhagavā ti. Dhamme . . .*[15] *Saṃghe . . .*[15] *Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbaṃ taṃ appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dānasaṃvibhāgehī ti?*

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā°[16]

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[1] °tabbā, S. [2] no, B. [3] °to, B. S.
[4] B, *adds* sambādho. [5] avacca°, B₁.
[6] *om.* B₁. S. [7] pa, B. [8] *om.* B. [9] ca, B₁.
[10] ca | pe | B₁. [11] aṅgāraṃ, B₁.
[12] B. Com. *add* appaṭivibhattaṃ. [13] *om.* B. S.
[14] pa, B. B₁. [15] pa, B₁. [16] B. S. *in full.*

Ekapupphaṃ[1] *pūjitvāna*[2] *sahassakappakoṭiyo*[2]
deve c'eva manusse ca sesena parinibbuto ti[3].

Idaṃ vā°[4]

Assatthe[5] *haritobhāse saṃvirūḷhamhi pādape*
ekaṃ buddhagataṃ saññaṃ alabhiṃ[6] *'haṃ patissato*[7].
Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ[8]
tisso vijjā sacchikatā tassā[9] *saññāya vāsanā*[10] *ti.*

Idaṃ vā°[11]

Piṇḍāya Kosalaṃ puraṃ pāvisi[12] *aggapuggalo*
anukampako purebhattaṃ taṇhānighātano[13] *muni.*
Purisassa vaṭaṃsako [hatthe][14] *sabbapupphehi 'laṃkato,*
so addasāsi[15] *sambuddhaṃ bhikkhusaṃghapurakkhataṃ*[16]
Pavisantaṃ rājamagge[17] *devamanussapūjitaṃ*[18]
haṭṭho[19] *cittaṃ pasādetvā sambuddham upasaṅkami.*
So [taṃ] vaṭaṃsakaṃ surabhiṃ[20] *vaṇṇavantaṃ manoramaṃ*[21].
sambuddhass'[22] *upanāmesi*[22] *pasanno sehi pāṇihi*[23].
Tato aggisikhā vaṇṇā buddhassa lapanantarā
sahassaraṃsi vijjur va[24] *okkā nikkhami ānanā.*
Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattuṃ parivaṭṭetvā[25] *muddhan'*[25] *antaradhāyatha*[26].
Idaṃ disvān'[27] *acchariyaṃ abbhutaṃ lomahaṃsanaṃ*
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi[28]*: —*
Ko hetu sitakammāya[29], *byākarohi mahāmune,*
dhammā loko bhavissati, kaṅkhā[30] *vitara*[30] *no*[30] *mune.*
Yassa[31] *taṃ*[31] *sabbadhammesu sadā ñāṇaṃ pavattati*

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[1] °pphañ ca jitv°, B. S. [2] sahassaṃ kappa°, S.
[3] *om.* B. S. [4] vāsanā, B_1; vāsanābhāgiyaṃ, S.
[5] assatte, B_1. [6] °bhi, B_1. Com.; °bhī, S. [7] patiyato, B_1.
[8] °ti, B. B_1. [9] tassa, B_1. S. [10] B_1 *adds* vā.
[11] vāsanā, B_1. S. [12] pavisati, B_1. S. [13] °tako, S. Com.
[14] hattho, S. [15] addassāsi, S.; B_1 *adds* naṃ.
[16] pūre°, B. [17] °maggena, *all MSS.* [18] °mānusa°, B.
[19] haṭṭhā, S.; hattho, B_1. [20] surati, S. [21] °rammaṃ, B_1.
[22] sambuddhassa panā°, B_1. [23] pāṇibhi, B.
[24] iva, *all MSS.* [25] °vattetvā, B_1; °vaḍḍetvā, S_1.
[26] muddhi°, B_1; buddhantara°, S. [27] °vāna, B_1. S.; disvā, B.
[28] abruvi, S. [29] °kammassa, B.
[30] kaṅkhavitaraṇo, B_1; *also* S. *has* vitaraṇo; °khaṃ vi°, Com.
[31] yass' etaṃ, S.

kaṅkhavematikaṃ[1] *theraṃ Ānandaṃ etad abravi:* —
Yo so Ānanda puriso mayi cittaṃ pasādayi
caturāsiti kappāni duggatiṃ[2] *na gamissati.*
Devesu devasobhaggaṃ dibbaṃ rajjaṃ pasāsiya
manujesu manujindo rājā raṭṭhe bhavissati.
So carimaṃ[3] *pabbajitvā sacchikatvāna*[4] *dhammataṃ*[5]
paccekabuddho dhūtarāgo Vaṭaṃsako [*nāma*] *bhavissati.*
N'atthi citte pasannamhi appakā nāma dakkhiṇā
Tathāgate vā sambuddhe atha vā tassa sāvake.
Evaṃ acintiyā buddhā buddhadhammā acintiyā
acintiye[6] *pasannānaṃ pāko*[7] *hoti acintiyo ti.*

Idaṃ vā°[8]

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto pariccа buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo iriyati yañ ca paṭipadaṃ paṭipanno yañ ca maggaṃ samārūḷho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhataṃ nikkhitto evaṃ sagge. Taṃ kissa hetu? Cittaṃ hi[9] *'ssa*[9] *bhikkhave pasāditaṃ, cittappasādahetu ca pana evam idh' ekacco kāyassa bhedā parammaraṇā sugatiṃ*[10] *saggaṃ lokaṃ upapajjeyyā ti.*

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ[10] *iti*[11] *vuccati:*
Pasannacittaṃ ñatvāna ekaccam idha puggalaṃ
etam atthaṃ viyākāsi Satthā bhikkhūna[12] *santike:*
Imasmiñ[13] *cāyaṃ*[13] *samaye kālaṃ kiriyātha*[14] *puggalo*
saggasmiṃ[15] *upapajjeyya cittaṃ hi 'ssa*[16] *pasāditaṃ.*
Cittapasādahetū hi sattā gacchanti sugatiṃ
yathābhataṃ nikkhipeyya evam evaṃ[17] *tathāvidho*
kāyassa bhedā sappañño saggaṃ so upapajjati ti.
Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf. It. p. 13 sq.).

Idaṃ vā°[8]

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[1] kaṃkhā°, S.; kaṅkhi°, B. [2] °ti, B_1.
[3] cari°, *all MSS. against the metre.*
[4] °katvā, B. B_1. Com.; B. *adds* ca. [5] dhammaṃ, B. Com.
[6] °yesu, B_1. S. [7] vipāko, B_1. S. [8] B_1. S. *in full.*
[9] c'assa, B_1. [10] atth' etaṃ, S. [11] *om.* B_1. S.
[12] °naṃ, B_1. S. [13] imasmiṃ vāye, B_1. [14] °ka°, B_1.
[15] saggamhi, B. [16] taññissa B_1. [17] etaṃ, S.

Suvaṇṇachadanaṃ nāvaṃ nāri āruyha tiṭṭhasi[1]
ogāhase pokkharaṇiṃ[2] *padmaṃ*[3] *chindasi pāṇinā* (V.V. p. 4).
Kena te tādiso vaṇṇo ānubhāvo jutī ca te
uppajjanti ca[4] *te bhogā ye keci manas'icchitā*
pucchitā[4] *devate saṃsa, kissa kammass' idaṃ phalaṃ? —*
Sā devatā attamanā devarājena pucchitā
pañhaṃ puṭṭhā[5] *viyākāsi*[6] *Sakkassa iti me sutaṃ*[7]*:*
Addhānapaṭipannāhaṃ[8] *disvā thūpaṃ manoramaṃ*[9]
tattha cittaṃ pasādesi[10] *Kassapassa yasassino*
padmapupphehi[11] *pūjesi*[12] *pasannā sehi pāṇihi*[13].
Tass' eva kammassa phalaṃ vipāko
etādisaṃ[14] *katapuññā labhanti*[15] *ti.*

Idaṃ vā°[16]

Dānakathā sīlakathā saggakathā puññakathā puññavipākakathā ti[4].

Idaṃ vā°[17]

Api cāpi paṃsuthūpesu uddissakatesu[18] *dasabaladharānaṃ tattha pi kāraṃ katvā saggesu narā pamodenti*[19] *ti*[4].

Idaṃ vā[20]

Devaputtasarīravaṇṇā sabbe subhagasaṇṭhiti[21]
udakena paṃsuṃ[22] *temetvā thūpaṃ vaḍḍheta*[23] *Kassapaṃ.*
Ayaṃ sugatte[24] *sugatassa thūpo*
mahesino dasabaladhammacārino[25]
yasmiṃ[26] *ime devamanujā pasannā*
kāraṃ karonto[27] *jarāmaraṇā pamuccare ti*[4].

Idaṃ vā[17]

Uḷāraṃ vata[28] *taṃ*[28] *āsi yāhaṃ thūpaṃ*[29] *mahesino*

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[1] °ti, B. S. [2] °ṇī, *all MSS.* [3] padumaṃ, B_1. S.
[4] *om.* S. [5] pucchā, S. [6] byā°, B_1.
[7] suttaṃ, B_1. [8] addhāhaṃ paṭi°, S.
[9] °rammaṃ, B_1. [10] °ti, B_1. S.
[11] padmu°, B.; paduma°, S.; padumma°, B_1.
[12] °siṃ, B_1. [13] °bhi, B_1; *om.* B. [14] °sā, S.
[15] °ti (*without* ti), S. [16] B_1. S. *in full.*
[17] vāsanā, B_1. S. [18] udissa°, B_1. [19] mod°, B_1.
[20] vo vāsanābhāgi, S. [21] °bhava°, S. [22] °su, B_1.
[23] vaḍḍhedhi, S. [24] sugate, B. [25] °dhārino, B.
[26] tasmiṃ, B. [27] °tā, S. [28] vantaṃ, S.
[29] rūpaṃ, B_1.

uppalāni ca cattāri mālañ ca abhiropayi.
Ajja tiṃsa[1] *tato kappā nābhijānāmi duggatiṃ*[2]
vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti[3].

Idaṃ vā[4]

Battiṃsalakkhaṇadharassa[5] *vijitavijayassa lokanāthassa satasahassa*[6] *kappe mudito thūpaṃ apūjesi*[7]. *Yaṃ mayā pasutaṃ*[8] *puññaṃ tena ca puññena devasobhaggaṃ rajjāni ca*[9] *kāritāni anāgantūna vinipātaṃ. Yaṃ cakkhuṃ*[10] *adantadamakassa sāsane paṇihitam, tathā cittaṃ, taṃ me sabbaṃ laddhaṃ, vimuttacitt'amhi vidhūtalatā ti.*

Idaṃ vā°[4]

Sāmākapattodanamattam eva hi[11]
paccekabuddhasmiṃ[12] *adāsi dakkhiṇaṃ*
vimuttacitte akhile anāsave
araṇavihārimhi[13] *asaṅgamānase.*
Tasmiñ[14] *ca okappayi*[15] *dhammam uttamaṃ*
tasmiñ[14] *ca dhamme paṇidhesi*[16] *mānasaṃ:*
evaṃ vihārīhi[17] *me saṃgamo siyā*
bhave kudassu[18] *pi ca mā apekkhavā.*
Tass' eva kammassa vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dīghāyukesu amamesu pāṇisu[19]
visesagāmīsu[20] *ahīnagāmisu*[21].
Tass' eva kammassa vipākato ahaṃ
sahassakkhattuṃ tidasopapajjatha
vicitramālābharaṇānulepisu
visiṭṭhakāyūpagato yasassisu.
Tass' eva kammassa vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi[22]

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[1] tiṃsaṃ, S.; tisan, B_1. [2] °ti, B_1.
[3] *om.* S. [4] vāsanā, S. [5] bāttisa°, B.; bāttiṅsa°, B_1.
[6] °sahassaṃ, B_1. [7] pūjesi. S. [8] °ta, B_1.
[9] *om.* B_1. [10] cakkhu, B. B_1. [11] ti, B_1.
[12] °buddhamhi, B. [13] °ramhi, S. [14] tasmi, B. B_1.
[15] °hi, S. [16] paṇadhemi, S. [17] °rihi, B.
[18] kudāsu, B.; Com. *omits* pi. [19] °ṇīsu, S. Com.
[20] °misu, B. B_1. [21] °nīsu, Com. [22] °dhārī, S.

samāgamo[1] *āsi hitāhitāsihi*[2].
Paccakkhaṃ khvimaṃ avaca Tathāgato [*jino*]
samijjhate sīlavato[3] *yad icchati*
yathā yathā me manasā[4] *vicintitaṃ*
tathā samiddhaṃ, ayam antimo bhavo ti[5].

Idaṃ vā°[6]

Ekatiṃsamhi kappamhi jino anejo
anantadassī bhagavā Sikhī ti
tassāpi rājā bhātā[7] *Sikhaṇḍi*[8]
buddhe ca dhamme ca abhipasanno.
Parinibbute lokavināyakamhi[9]
thūpaṃ s'akāsi vipulaṃ mahantaṃ
samantato gāvutikaṃ[10] *mahesino*
devātidevassa naruttamassa.
Tasmiṃ manusso balim ābhihāri[11]
paggayha jātisu manaṃ pahaṭṭho
vātena pupphaṃ patitassa ekaṃ
tāhaṃ gahetvāna[12] *tass' ev' adāsi*[13].
So maṃ avocābhipasannacitto[14]:
tuyham[15] *eva*[15] *etaṃ*[16] *pupphaṃ dadāmi*[17]
tāhaṃ gahetvā abhiropayesi[18]
punappunaṃ buddham anussaranto.

Ajja tiṃsaṃ[19] *tato kappā*[20] *nābhijānāmi duggatiṃ*[21]
vinipātañ ca na gacchāmi, thūpapūjāy'[22] *idaṃ phalan ti.*

Idaṃ vā°[6]

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
ākiṇṇam iddhaṃ phītañ[23] *ca Brahmadattassa rājino.*
Kummāsaṃ[24] *vikkiṇiṃ*[25] *tattha Pañcālānaṃ puruttame*

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1 °gate, S. 2 °bhi, B₁. 3 silāto, B₁.
4 mā°, S. 5 *om.* S. 6 vāsanā, S.
7 bhāhā, B₁. 8 Sikhin ti, B.; Sikhī ti, B.
9 °kam pi, B₁. 10 °takaṃ, S. 11 °ri, S.; °hari, Com.
12 °tvā, B₁. 13 °siṃ, B. 14 avocāti°, B₁. S.
15 tuyh' eva, B₁. S. 16 ekaṃ, S.
17 dadāsi, B₁; adāsi, S. 18 °siṃ, B₁.
19 timsa, B; tisan, B₁. 20 kappe, B₁.
21 °ti, B₁; *om.* B. 22 °pūjā, S. 23 pītañ, S.
24 kumāsam, B. B₁. 25 vikiṇi, B₁; vikini, S.

so 'haṃ addassi[1] *sambuddhaṃ upariṭṭhaṃ yasassinaṃ.*
Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
Ariṭṭhaṃ dhuvabhattena yaṃ me gehasmiṃ[2] *vijjatha.*
Tato ca kattiko[3] *puṇṇo puṇṇamāsi upaṭṭhitā*
navaṃ dussayugaṃ gayha Ariṭṭhassopanāmayi[4].
Pasannacittaṃ ñatvāna paṭigaṇhi naruttamo
anukampako[5] *kāruṇiko taṇhānighātano*[6] *muni.*
Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
deve c' eva manusse ca sandhāvitvā[7] *tato cuto*
Bārāṇasiyaṃ nagare seṭṭhissa ekaputtako
aḍḍhe kulasmiṃ uppajji[8] *pāṇehi ca piyataro.*
Tato ca viññutaṃ patto devaputtena codito
pāsādā oruhitvāna sambuddhaṃ upasaṅkami[9].
So me dhammam adesayi anukampāya Gotamo
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ[10]
Ariyaṃ 'ṭṭhaṅgikaṃ[11] *maggaṃ dukkhūpasamagāminaṃ*
cattāri ariyasaccāni munidhammam adesayi.
Tassāhaṃ vacanaṃ sutvā vihariṃ[12] *sāsane rato*
samathaṃ paṭivijjhāhaṃ rattiṃdivam[13] *atandito*[14]
Ajjhattañ ca bahiddhā ca ye me vijjiṃsu āsavā
sabbe āsuṃ samacchinnā na ca uppajjare[15] *puna.*
Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
jātimaraṇasaṃsāro n'atthi dāni punabbhavo ti.
Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho[16] *sabbadhi vippamutto*[17]
ayam[18] *ahasmī*[18] *ti anānupassī*
evaṃ vimutto udatāri[19] *oghaṃ*
atiṇṇapubbaṃ apunabbhavāya ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

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1 addasiṃ, B.; addasāsi, B1. 2 °smi, B. B1. 3 °kā, B1. S. 4 °yiṃ, B. 5 °paṃ, S. 6 °nigghātano, B1. S. 7 °vetvā, S. 8 upapajji, S. 9 °miṃ, S. 10 °kkamanaṃ, B1. 11 ariyañ ca aṭṭha°, B1; ariyā ca aṭṭha°, S. 12 °ri, B1; vihāsi, S. 13 rattidi°, B1. 14 ahantito, B1. 15 upa°, B. B1. 16 B1 *adds* ca. 17 vimutto, B1. 18 ayahasmi, S. 19 °tari, B.; udadāti, B1.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sīlavato avippaṭisāro jāyeyya.

Avippaṭisārino[1] *Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ*[2] *jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭisārino pāmojjaṃ*[2] *jāyeyya.*

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pītimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pītimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ[3] *sukhaṃ vediyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.*

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ[4] *yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.*

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya[5].

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimuttiñāṇadassanaṃ uppajjeyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimuttiñāṇadassanaṃ uppajjeyyā[6] *ti* (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni°[7]

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[1] °nā, B. [2] pāmujjam. B.
[3] kintāyaṃ B₁; kinti 'haṃ, S. [4] kintāyaṃ, B₁.
[5] nibbideyya, B₁. [6] upajj°, B₁; upapa°, B.
[7] B₁. S. *in full.*

Yadā have pātubhavanti dhammā *
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2; Ud. p. 1).

Idaṃ ni°[1]

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayaṃ paccayānaṃ avedi ti (Vin. I, p. 2; Ud. p. 2).

Idaṃ ni°[2]

Kin nu kujjhasi mā kujjhi
akkodho[3] *Tissa te varaṃ*
kodhamānamakkhavinayatthaṃ[4] *hi*[5]
Tissa brahmacariyaṃ vussatī ti (S. II, p. 282).

Idaṃ ni°[2]

Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ[6] *paṃsukūlikaṃ aññātuñchena yāpentaṃ kāmesu anapekkhinan ti* (S. II, p. 281). *

Idaṃ ni°[2]

Kiṃ su jhitvā[7] *sukhaṃ seti*[8] *kiṃ su jhitvā*[9] *na socati*[10]
kiss' assa[11] *ekadhammassa vadhaṃ rocesi Gotamā ti?* —
Kodhaṃ jhitvā[12] *sukhaṃ seti kodhaṃ jhitvā*[12] *na socati*
kodhassa visamūlassa madhuraggassa[13] *brāhmaṇa*
vadhaṃ ariyā pasaṃsanti taṃ[14] *hi*[14] *jhitvā*[12] *na socatī ti* (S. I, p. 161).

Idaṃ ni°[2]

Kiṃ[15] *sū*[15] *hane uppatitaṃ*[16] *kiṃ*[17] *su jātaṃ vinodaye*
kiñ[18] *c'assu*[18] *pajahe dhīro kissābhisamayo sukho?* —

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[1] S. *in full.* [2] nibbe, S.
[3] akodho, S. [4] °vinayanatthaṃ, S.; °vinayanattaṃ, B₁.
[5] ti, B₁. [6] ar°, S. [7] jhitvā, Com.; chitvā, B₁; chetvā, B. S.
[8] sehi, B. [9] jjhitvā, B₁; chitvā, B.; chetvā, S.
[10] socanti, B₁. [11] kiñ c'assa, B₁. S.
[12] jhitvā, B₁; chitvā, B.; chetvā, S. [13] °saggassa, S.
[14] saṃvi, S. [15] ki. B. B₁; su, *all MSS.*
[16] uppaṭ°, B. Com.; upat°, S.; upatt°, B₁.
[17] ki, B₁. [18] ki ca su, B.

Kodhaṃ hane uppaṭitaṃ[1] *rāgaṃ jātaṃ vinodaye*
avijjaṃ pajahe[2] *dhīro saccābhisamayo sukho ti*[3].

Idaṃ ni°[4]

✲ *Sattiyā viya omaṭṭho ḍayhamāne*[5] *va*[3] *matthake*
kāmarāgapahānāya sato bhikkhu paribbaje[6]. —
Sattiyā viya omaṭṭho ḍayhamāne[5] *va*[3] *matthake*
sakkāyadiṭṭhipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).

Idaṃ ni°[4]

Khayantā[7] *nicayā sabbe patanantā samussayā*[8]
sabbesaṃ maraṇam āgamma sabbesaṃ jīvitam[9] *addhuvaṃ*[9].
Etaṃ bhayaṃ[10] *maraṇaṃ pekkhamāno*
puññāni kayirātha[11] *sukhāvahāni*[12].
Khayantā[13] *nicayā sabbe patanantā samussayā*[14]
sabbesaṃ maraṇam āgamma sabbesaṃ jīvitam addhuvaṃ.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmisaṃ pajahe santi[15]*-pekkho ti.*

Idaṃ ni°[4]

Sukhaṃ sayanti munayo na te socanti[16] *Māvidha*[17]
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto oghaṃ tarati duttaraṃ[18]
✲ *virato*[19] *kāmasaññāya sabbasaṃyojanātito*[20]
nandibhavaparikkhīṇo[21] *so gambhīre na sīdati ti* (Cf. S. I, p. 53).

Idaṃ ni°[4]

Saddahāno arahataṃ dhammaṃ nibbānapattiyā
sussusaṃ labhate paññaṃ appamatto vicakkhaṇo.

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[1] uppaṭ°, B.; upat°. B₁. S. [2] apa°, B₁.
[3] *om.* B₁. [4] nibbedha, S. [5] °māno, B₁.
[6] °je ti, B₁. [7] sabbe khayantā, B₁. S. (°nta).
[8] pam°, S.; sapamussapayā, B₁. [9] °ta dhuvaṃ, B₁.
[10] bhaya, B. [11] kiriyātha, B. [12] sukha°, B.
[13] sabbe kh°, B₁. S. [14] pam°, B₁.
[15] santiṃ, B.
[16] socenti, S. [17] Madhiva, S.
[18] dukkaraṃ, B. B₁. [19] viratto, B. B₁.
[20] °tito, B.; sabbe s°, S.
[21] nandibhava°, S.; nandirāga°, B.

Paṭirūpakārī dhuravā uṭṭhātā vindate dhanaṃ
saccena kittiṃ pappoti dadaṃ mittāni ganthati[1]
asmā lokā paraṃ lokaṃ evaṃ[2] *pecca*[3] *na socati*[4] *ti* (S. I, *
p. 214 sq.).

Idaṃ ni°[5]

Sabbaganthapahīnassa vippamuttassa te[6] *sato*[6]
samaṇassa na taṃ sādhu yad[7] *aññam anusāsati.*
Yena kenaci vaṇṇena saṃvāso Sakka jāyati
na taṃ aharati sappañño[8] *manasā anukampituṃ.*
Manasā ce pasannena yad[7] *aññam anusāsati*
na[9] *tena hoti saṃyutto yānukampā*[10] *anuddayā ti*
(S. I, p. 206).

Idaṃ ni°[11]

Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samuṭṭhāya[12] *manovitakkā*
kumārakā dhaṅkam iv' ossajanti? — *
Rāgo ca doso ca ito nidānā[13]
arati rati lomahaṃso itojā
ito samuṭṭhāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā[14] *attasambhūtā*[15]
nigrodhasseva khandhajā
puthū[16] *visattā*[17] *kāmesu*
māluvā va vitatā vane.
Ye naṃ pajānanti ito[18] *nidānaṃ*
te naṃ vinodenti suṇohi yakkha
te[19] *duttaraṃ ogham imaṃ taranti*
atiṇṇapubbaṃ apunabbhavāya ti (S. I, p. 207 sq.).

Idaṃ ni°[5]

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[1] gandh°, B. Com.; bandh°, B_1.
[2] sa ve, S.; evaṃ (=) sa ve, Com. [3] pacca, B_1.
[4] °ti (*without* ti), B_1. [5] nibbedha, S.
[6] desato, S. [7] yam, B. [8] samp°, B_1; sapa°, S.
[9] *after* tena, B. [10] °pi, B_1.
[11] nibbe, B_1; nibbedha, S. [12] °ṭṭhānaya, S.
[13] °nam, S. [14] senaha°, B_1. [15] attha°, B. B_1.
[16] puthu, B. S. [17] visatthā, B. B_1.
[18] yato, S. [19] ta, B_1. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.
Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekhā[1] *sīlasamāhitā*[1] *ṭhitattā*[2]
anāgāriyupetassa[3] *tuṭṭhi hoti sukhāvahā ti.*
Dullabhaṃ Bhagavā yad idaṃ tuṭṭhī ti.
Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavūpasame ratā
yesaṃ[4] *divā ca ratto ca bhāvanāya rato mano ti.*
Dussamādahaṃ[5] *Bhagavā yad idaṃ cittan ti.*
Dussamādahaṃ[5] *vā pi samādahanti*[6] *(Kāmadā ti Bhagavā) indriyūpasame ratā*
te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.
Duggamo Bhagavā visamo maggo ti.
Duggame visame vā pi ariyā gacchanti Kāmada
anariyā visame magge papatanti avaṃsirā
ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni°[7]

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ
āvuṭṭhaṃ[8] *dhammarājena pītisañjananaṃ mama.*
Kammaṃ vijjā ca dhammo[9] *ca sīlaṃ jīvitam uttamaṃ*
etena maccā[10] *sujjhanti na gottena dhanena vā.*
Tasmā hi paṇḍito poso sampassaṃ attham attano
yoniso vicine dhammaṃ evaṃ tattha visujjhati.
Sāriputto 'va paññāya sīlena[11] *upasamena ca*
yo pi pāraṅgato[12] *bhikkhu etāva*[13] *paramo siyā ti* (S. I, p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni°[7]

Atītaṃ nānvāgameyya[14] *na paṭikaṅkhe*[15] *anāgataṃ*
yad atītaṃ pahīnan taṃ[16] *appattañ ca anāgataṃ.*

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[1] sekha°, B₁. [2] ṭhitatthā, S. [3] ana°, B₁. S.
[4] ca saṃ, S. [5] dussamādarahaṃ, B₁.
[6] samārahanti, B₁. [7] nibbedha, S.
[8] āvuttaṃ, B₁; avutthaṃ taṃ, S.
[9] dhammā, B₁. [10] mavā, S.
[11] sīle, B₁. [12] pārag°, B₁.
[13] ettāva, B₁. [14] na anvā°, B₁; nanvā°, S.
[15] ppaṭi°, B₁. [16] ti, S.

Paccuppannañ ca yo[1] *dhammaṃ tattha tattha vipassati*
asaṃhiraṃ[2] *asaṃkuppaṃ taṃ vidvā-m-anubrūhaye.*
Ajj' eva kiccaṃ[3] *ātappaṃ*[4], *ko jaññā maraṇaṃ suve?*
na hi no saṃkar'[5] *antena mahāsenena maccunā.*
Evaṃ vihāri ātāpi ahorattam ataṇḍitaṃ
taṃ ve bhadd'ekaratto[6] *ti santo ācikkhate munī ti.*

Idaṃ ni°[7]

Cattār' imāni bhikkhave sacchikātabbāni. Katamāni cattāri?

Atthi bhikkhave dhammā cakkhunā paññāya ca sacchikātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā. Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi dhammā paññāya veditabbā paññāya ca sacchikātabbā.

Katame ca bhikkhave dhammā cakkhunā paññāya ca sacchikātabbā?

Dibbacakkhu[8] *suvisuddhaṃ atikkantamānusakaṃ*[9] *cakkhunā paññāya ca sacchikātabbaṃ.*

Katame ca bhikkhave dhammā satiyā paññāya ca sacchikātabbā?

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

Katame ca bhikkhave dhammā kāyena paññāya ca sacchikātabbā?

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

Katame ca bhikkhave dhammā paññāya[10] *veditabbā paññāya ca sacchikātabbā?*

Āsavānaṃ khaye ñāṇaṃ paññāya[10] *veditabbaṃ paññāya ca sacchikātabban ti* (Cf. A. II, p. 182 sq.).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

5. Tattha katamaṃ asekhabhāgiyaṃ suttaṃ?

Yassa selūpamaṃ cittaṃ ṭhitaṃ[11] *nānupakampati*
virattaṃ rajanīyesu kopaneyye[12] *na kuppati*
yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essatī ti
(Ud. p. 41).

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[1] yaṃ, B. [2] °hiraṃ, S. [3] kiccam, B.
[4] kātabbaṃ, B_1. [5] saṃgar', S.
[6] °rato, B_1. [7] B_1. S. *in full.*
[8] °cakkhuṃ, S. [9] °nussakaṃ, B_1.
[10] B_1 *adds* ca. [11] °tā, B. [12] °nīye, B_1.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca[1] *Sāriputtassa cārikā dasamaṃ veyyākaraṇaṃ kātabban ti.*

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo
nihuhuṃko[2] *nikkasāvo yatatto*[3]
vedantagū vusitabrahmacariyo[4]
dhammena so brāhmaṇo[5] *brahmavādaṃ*[6] *vadeyya*
yass' ussadā n'atthi kuhiñci[7] *loke ti* (Vin. I, p. 3; Ud. p. 3).

Idaṃ a°[8]

Bāhitvā pāpake dhamme ye caranti sadā satā
khīṇā[9] *saṃyojanā buddhā te ve lokasmiṃ*[10] *brāhmaṇā ti* (Ud. p. 4).

Idaṃ a°[11]

Yattha āpo ca paṭhavī[5] *tejo vāyo na gādhati* (S. I, p. 15; cf. D. I, p. 223).
Na tattha sukkā jotanti ādicco na ppakāsati[12]
na tattha candimā bhātī[13] *tamo tattha na vijjati.*
Yadā ca attanā vedi muni monena brāhmaṇo
atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a°[14]

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
atha etaṃ pisācañ ca pakkulañ[15] *cātivattatī ti* (Ud. p. 5).

Idaṃ a°[14]

Nābhinandati āyantiṃ[16] *pakkamantiṃ*[17] *na socati*
saṅgā Saṅgāmajiṃ[18] *muttaṃ*[18] *tam ahaṃ brūmi brāhmaṇan ti* (Ud. p. 6).

Idaṃ a°[14]

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[1] *om.* B_1. [2] nihuṃhuṃko, B. S. [3] yatattho, B_1.
[4] vū°, B_1. S. [5] B_1. S. *add* ca. [6] brahmaṇa°, B_1.
[7] kuhici, B_1; kuhiṃ ca, S.; kucici, B.
[8] asekhabhāgiyaṃ, S. [9] °ṇa, B_1.
[10] °smi, B. B_1. [11] S. *in full.*
[12] pak°, B_1. [13] bhāsati, B_1.
[14] asekha, S. [15] vakkalaṃ, S.
[16] °ti, B_1. S. [17] °ti, *all MSS.*
[18] °jim uttamaṃ, B_1.

Na udakena suci[1] *hoti bahvettha*[2] *nhāyatī jano*
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti (Ud. p. 6).

Idaṃ a°[3]

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayaṃ tiṭṭhati Mārasenaṃ
suriyo va obhāsayam antalikkhan ti (Vin. I, p. 2; Ud. p. 2).

Idaṃ a°[3]

Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā uḷārā
brahmavimānaṃ upasaṅkamitvā
ājāniyaṃ[4] *jātibalanisedhaṃ*[5]
n-idha[6] *namassanti pasannacittā:* —
Namo te purisājañña nāmo te purisuttama
yassa tenābhijānāma kiṃ[7] *tvaṃ*[8] *nissāya jhāyasī*[9] *ti*[10].

Idaṃ a°[3]

Sahāyā vat' ime bhikkhū cirarattaṃ[11] *sametikā*
sameti nesaṃ saddhammo dhamme buddhappavedite[12].
Suvinītā Kappinena dhamme ariyappavedite[13]
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti (S. II, p. 285).

Idaṃ a°[3]

Na yidaṃ sithilam ārabbha na yidaṃ appena thāmasā
nibbānaṃ adhigantabbaṃ[14] *sabbaganthappamocanaṃ*[15].

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[1] sucino, S. [2] bavhetta, S.; pahettha, B₁.
[3] asekha, S. [4] °nīyaṃ, S.
[5] °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B₁.
[6] nilaṃ, S. [7] ki, B.; B₁ *has* kimhi *for* kiṃ tvaṃ.
[8] ti, S. [9] °ti, B.
[10] *For the last two verses, see* S. III, p. 91; A. V, p. 325 sq.; Thag. v. 1084; 1179 ab.
[11] cira°, B₁. S. [12] °buddhapa°, B₁. [13] ariyapa°, B.
[14] avag°, B₁. [15] °gandhapa°, B.

Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti
(S. II, p. 278).

Idaṃ a°[1]

Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khīṇāsavo visaṃyutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido[2] (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.

Idaṃ a°[1]

Tathāgato bhikkhave arahaṃ sammāsambuddho rūpassa nibbidā virāgā nirodhā anuppādā[3] *vimutto sammāsambuddho ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti vuccati. Tathāgato bhikkhave arahaṃ sammāsambuddho vedanāya . . .*[4] *saññāya . . . saṃkhārānaṃ . . . viññāṇassa nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .*[5] *viññāṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti vuccati. Tatra bhikkhave ko viseso ko adhippāyoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṃmūlakā no bhante dhammā . . .[6]

Tathāgato bhikkhave arahaṃ sammāsambuddho anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovido. Maggānugā ca bhikkhave etarahi sāvakā viharanti pacchāsamannāgatā.

Ayaṃ kho bhikkhave viseso ayaṃ adhippāyoso idaṃ nānākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā ti (S. III, p. 65 sq.).

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ?

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[1] asekha, S.
[2] °pariya ko°, B.
[3] anupādā, B. *throughout.*
[4] la, B_1. [5] pa, B. [6] pe, B_1.

Channam ativassati vivaṭaṃ nātivassati
tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī[1] *ti* (Ud. p. 56).

Channam ativassatī ti saṃkileso. Vivaṭaṃ nātivassatī ti vāsanā. Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī ti ayaṃ saṃkileso ca vāsanā ca.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ.

Cattāro 'me[2] *mahārāja puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro?*

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā. Yo ca puggalo tamo jotiparāyano yo ca puggalo joti jotiparāyano, ime dve puggalā vāsanābhāgiyā[3].

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ.

7. Tattha katamaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ?

Na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyasaṃ[4] *dārujaṃ pabbajañ ca*
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā[5] *ti* (S. I, p. 77; Dhp. v. 345; Jāt. II, p. 140).

Ayaṃ saṃkileso.

Etaṃ daḷhaṃ bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasukhaṃ pahāyā ti[6] (S. I, p. 77; Dhp. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Yañ ca bhikkhave ceteti yañ ca pakappeti yañ ca anuseti, ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā[7] *viññāṇassa hoti. Tasmiṃ patiṭṭhite viññāṇe*

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[1] °ti (*without* ti), S. [2] *om.* S. [3] B₁ *adds* ti.
[4] ay°, Com. [5] apekhā, B₁. [6] *om.* B₁.
[7] B. *inserts* tassa.

virūḷhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce[1] *pakappeti atha ce anuseti*[2], *ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā*[3] *viññāṇassa hoti. Tasmiṃ patiṭṭhite viññāṇe virūḷhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī ti* (S. II, p. 65).

Ayaṃ saṃkileso.

Yato ca bhikkhave no ca[4] *ceteti no ca*[5] *kappeti, no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa ṭhitiyā. Ārammaṇe asati patiṭṭhā*[3] *viññāṇassa na hoti. Tasmiṃ*[6] *apatiṭṭhite viññāṇe avirūḷhe āyati punabbhavābhinibbatti na*[7] *hoti. Āyati punabbhavābhinibbattiyā asati āyati jātijarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hotī ti* (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

8. Tattha katamaṃ saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā[8] *eso bhikkhave udakarāsi mahā udakaṇṇavo. Cakkhuṃ*[9] *bhikkhave purisassa samuddo, tassa rūpamayo vego ti*[10] (S. IV, p. 157).

Ayaṃ saṃkileso.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmiṃ[11] *sāvaṭṭaṃ sagahaṃ*[12]

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[1] ca, S. [2] seti, S.
[3] *all MSS. insert* tassa. [4] *om.* B_1. S.
[5] ce, B_1. [6] tad, B_1. S. [7] *om.* S.
[8] hoti, S. [9] cakkhu, B_1. S. [10] *om.* B.
[11] °mi, B_1. S. [12] saṃgahaṃ, B.

sarakkhasaṃ[1] *tiṇṇo pāraṅgato*[2] *thale tiṭṭhati brāhmaṇo ti* (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe[3] | *ghānaṃ . . . jivhā . . . kāyo . . .*[4] *mano bhikkhave purisassa samuddo, tassa dhammamayo vego ti* (S. IV, p. 157).

Ayaṃ saṃkileso.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri mano samuddaṃ sa-ūmiṃ[5] *sāvaṭṭaṃ sagahaṃ*[6] *sarakkhasaṃ tiṇṇo pāraṅgato*[2] *thale tiṭṭhati brāhmaṇo ti* (S. IV, p. 157). ☆

Ayaṃ asekho.

Idam avoca Bhagavā, idaṃ vatvāna[7] *Sugato athāparaṃ etad avoca Satthā: —*

> *Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ*
> *sa-ūmiṃ*[8] *bhayaṃ duttaraṃ*[9] *accatāri*
> *savedantagū vusitabrahmacariyo*[10]
> *lokantagū pāraṅgato*[2] *ti vuccatī ti* (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ.

Cha yime[11] *bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ byāpādāya*[12] *pāṇīnaṃ. Katame cha?*

Santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu abhinandati abhivadati ajjhosāya[13] *tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato.*

Santi bhikkhave sotaviññeyyā saddā | pe[14] | *ghānaviññeyyā gandhā . . . jivhāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā . . . manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu abhinandati abhi-*

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1 °sa, B₁. 2 pārag°, S. 3 pa, B. B₁. 4 pe, S. 5 °mi, S. 6 °geham, B₁. 7 vatvā, B. 8 °mi, B₁; ummi, S. 9 dukkaraṃ, B₁. 10 vū°, S. 11 ime, S. 12 °dhāya, B. 13 ajjhosa, S. 14 pa, B. B₁; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkileso.

Santi ca[1] *bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na*[2] *ajjhosāya*[2] *tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaḷiso Mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato*[3].

Santi ca bhikkhave sotaviññeyyā saddā | *pe*[4] | *ghāna-jivhā-kāya-manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na*[5] *ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaḷiso Mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti* (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ.

9. Tattha katamaṃ[6] saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttaṃ?

* *Ayaṃ loko santāpajāto phassapareto*[7] *rodaṃ*[8] *vadati attano*
yena yena hi maññanti[9], *tato taṃ hoti aññathā.*
Aññathābhāvi[10] *bhavasatto*[11] *loko bhavam*[12] *evābhinandati*
yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhan ti
(Ud. p. 32 sq.).

Ayaṃ saṃkileso.

Bhavappahānāya[13] *kho pan' idaṃ brahmacariyaṃ vussatī ti*
(Ud. p. 33).

Ayaṃ nibbedho.

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[1] S. *adds* kho. [2] anajjh°, S.
[3] S. *adds* ti. [4] pa, B.
[5] *om.* B_1; n', S. [6] *om.* S.
[7] °parato, B_1; *all MSS., save* Com., *have* passa°
[8] bhedaṃ, S.; rogaṃ, Com. [9] maññati, B_1.
[10] bhavi, B. [11] ayaṃ bh°, B. Com.
[12] bhavarāgam, B_1. [13] bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkham āhaṃsu, sabbe te avippamuttā bhavasmā[1] *ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena*[2] *bhavassa nissaraṇam āhaṃsu, sabbe te anissaṭā bhavasmā*[3] *ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhotī ti* (Ud. p. 33).

Ayaṃ saṃkileso.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti (Ud. p. 33).

Ayaṃ nibbedho.

Lokam imaṃ passa puthu avijjāya paretaṃ bhūtaṃ bhūtarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā[4] *sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāmadhammā ti* (Ud. p. 33).

Ayaṃ saṃkileso.

Evam etaṃ yathābhūtaṃ sammappaññāya[5] *passato*
bhavataṇhā pahīyati[6] *vibhavaṃ nābhinandati.*
Sabbaso taṇhāsaṃkhayo[7] *asesavirāganirodho nibbānan ti* (Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na[8] *hoti. Abhibhūto Māro vijito saṃgāmo upaccagā sabbabhavāni tādī ti* (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttaṃ.

Cattāro 'me bhikkhave puggalā. Katame cattāro? Anusotagāmī, paṭisotagāmī[8], *ṭhitatto, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo ti* (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmī, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ[9] puggalo paṭisotagāmī yo ca[10] ṭhitatto[11], ime dve puggalā nibbedhabhāgiyā.

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[1] bhavamhā, B.; bhavassamā, S.
[2] vibhāvena, S. [3] bhavamhā, B.
[4] bhagavā, B. [5] dhamma°, B_1.
[6] pahīnā, B. [7] taṇhākhayo, B_1.
[8] *om.* S. [9] ca, B_1. [10] *om.* B_1.
[11] °tattho, B_1. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, ayaṃ asekho[1].

Idaṃ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttaṃ.

10. Tattha katamaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ?

* *Chaḷābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ[2] *abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha*[3]*-asukkavipākaṃ accantaṃ*[4] *niṭṭhaṃ*[5] *nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ*[6] *niṭṭhaṃ*[5] *nibbānaṃ ārādheti* (Cf. A. III, p. 384 sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ[7] niṭṭhaṃ[8] nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ[6] niṭṭhaṃ[9] nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā[10].

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

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[1] sekho, B. [2] jātaṃ, S. [3] *om.* S.
[4] accanta°, B. B₁; antaṃ, S. [5] diṭṭhiṃ, B.
[6] accanta°, B. B₁. [7] accanta°, B₁. [8] *om.* B.
[9] diṭṭhi, B. [10] S. *adds* ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ[1] *sukkaṃ*[1] *kaṇhasukkavipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ*[2] *kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya*[3] *saṃvattati* (A. II, p. 230).

Tattha yañ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yañ ca kammaṃ kaṇhaṃ[4] sukkaṃ[4] kaṇhasukkavipākaṃ, ayaṃ saṃkileso, yañ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yañ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ[2] kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho[5].

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

11. Tattha katamaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ?

Laddhāna mānusattaṃ[6] *dve kiccaṃ akiccam eva ca sukiccañ*[7] *c'eva*[8] *puññāni saṃyojanavippahānaṃ vā ti.*

Sukiccañ[7] c'eva[8] puññānī ti vāsanā. Saṃyojanavippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggaṃ[9] *vajanti katapuññā saṃyojanapahānā jarāmaraṇā vippamuccanti*[10] *ti.*

Puññāni karitvāna saggā saggaṃ vajanti katapuññā ti vāsanā. Saṃyojanapahānā jarāmaraṇā vippamuccanti[11] ti nibbedho[5].

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ[12] *pabbajitesu cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ*[12] *pabbajitesu sabbūpadhipaṭinisaggo taṇhakkhayo virāgo nirodho nibbānan*[13] *ti* (Cf. A. I, p. 49).

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[1] kaṇhasukkaṃ, B. [2] B. S. *insert* kammaṃ.
[3] °kkhayā, S. [4] kaṇhasukkaṃ, B.; *om.* B₁.
[5] B₁. S. *add* ti. [6] manussattaṃ, S. [7] sa°, B₁. S.
[8] ñeva, B₁. [9] saggā, B.
[10] °ti (*without* ti), B₁; vimuccanti, S. [11] vimuccantī, S.
[12] anā°, B₁. [13] °naṃ (*without* ti), B₁.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapiṇḍapāta[1]- | pe[2] | parikkhāraṃ pariccajati, ayaṃ vāsanā, yo[3] agārasmā anagāriyaṃ pabbajitesu sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ, ayaṃ nibbedho[4].

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkhen' eva niddisitabbaṃ[5]. Tīhi taṇhāhi: kāmataṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā[6], tena ten' eva[7] niddisitabbaṃ[5]. Tassa[8] vitthāro: chattiṃsa taṇhājāliniyā[9] vicaritāni.

Tattha diṭṭhisaṃkilesabhāgiyaṃ suttaṃ diṭṭhipakkhen' eva niddisitabbaṃ[5]. Uccheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idam eva saccaṃ mogham aññan' ti, tena ten' eva niddisitabbaṃ[5]. Tassa[10] vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha[11] duccaritasaṃkilesabhāgiyaṃ suttaṃ cetanāya[12] cetasikakammena[13] niddisitabbaṃ[14], tīhi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakammapathā (Cf. p. 95 sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddisitabbaṃ[14], diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddisitabbaṃ[14], duccaritavodānabhāgiyaṃ suttaṃ sucaritena[15] niddisitabbaṃ[14].

Tīṇi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa nibbattiyā tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccaritaṃ . . . manosucaritaṃ . . .

Iminā asubhena[16] *kammavipākena idaṃ bālalakkhaṇaṃ nibbattatī ti.*

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[1] °te, S. [2] pa, B.; la, B_1. [3] ayaṃ, S.
[4] B_1 *adds* ti. [5] nidissi°, B_1. [6] ajjhā°, B.; ajjhosanā, S.
[7] S. *adds* vatthunā. [8] tassā B.; B_1. S. *add* taṇhāya.
[9] taṇhāya jā°, S. [10] tassā, B. S.
[11] *om.* B_1. S. [12] B_1 *adds* ca.
[13] cetayitvā ca na kammena, B_1. S. (S. *omits* na *before* kammena).
[14] nidisi°, B_1. [15] S. *adds* manoduccaritena.
[16] asutena, B_1; S. *has* kammena asubhavipākena *for* asu° kamma°

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Iminā subhena kammavipākena idaṃ mahāpurisalakkhaṇaṃ nibbattati ti.

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmīhi niddisitabbaṃ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃyojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyujjati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmīhi sabbe kilesā saṃgahaṃ samosaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tīhi sucaritehi niddisitabbaṃ[1]. Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitabbaṃ[1]. Asekhabhāgiyaṃ suttaṃ tīhi dhammehi niddisitabbaṃ[1]. Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā jhāyivisaye niddisitabban[1] ti.

12. Tattha katame aṭṭhārasa mūlapadā? *

Lokikaṃ lokuttaraṃ lokikañ ca lokuttarañ ca, sattādhiṭṭhānaṃ dhammādhiṭṭhānaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca, ñāṇaṃ ñeyyaṃ ñāṇañ ca ñeyyañ ca, dassanaṃ bhāvanā dassanañ ca bhāvanā ca, sakavacanaṃ paravacanaṃ sakavacanañ ca paravacanañ ca, vissajjaniyaṃ[2] avissajjaniyaṃ vissajjaniyañ ca avissajjaniyañ ca, kammaṃ vipāko kammañ ca vipāko ca, kusalaṃ akusalaṃ kusalañ ca akusalañ ca, anuññātaṃ paṭikkhittaṃ anuññātañ ca paṭikkhittañ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

Na hi pāpaṃ[3] kataṃ[3] kammaṃ sajju[4] khīraṃ va muccati *
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako[5] ti

(Dhp. v. 71).

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[1] nidisi°, B_1. [2] visa°, B. B_1 *throughout.*
[3] pāpakaṃ taṃ, B. [4] sajja, B. B_1. Com. [5] pāpako, S.

Idaṃ lokikaṃ.

Cattār' imāni bhikkhave agatigamanāni[1]. *Sabbaṃ*[2] | *pe*[3] | *nihīyate tassa yaso kālapakkhe va candimā ti* (A. II, p. 18).

Idaṃ lokikaṃ.

Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā pasaṃsā sukhaṃ dukkhaṃ.
Ime kho bhikkhave aṭṭha lokadhammā ti (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaraṃ?

Yass' indriyāni samathaṅgatāni
assā[4] *yathā*[5] *sārathinā sudantā*
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti (Dhp. v. 94; cf. Thag. v. 205).

Idaṃ lokuttaraṃ.

Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni pañca?

Saddhindriyaṃ viriyindriyaṃ[6] *satindriyaṃ samādhindriyaṃ paññindriyaṃ.*

Imāni kho bhikkhave pañc' indriyāni lokuttarānī ti (Cf. S. V, p. 193).

Idaṃ lokuttaraṃ.

Tattha katamaṃ lokikañ ca lokuttarañ ca?

Laddhāna mānusattaṃ[7] *dve kiccaṃ akiccam eva cā ti* (Cf. p. 159)
dve gāthā.

Yaṃ iha[8] sukiccañ[9] c'eva puññāni ti ca puññāni karitvāna saggā saggaṃ vajanti katapuññā ti ca, idaṃ lokikaṃ. Yaṃ iha[10] saṃyojanavippahānaṃ vā ti ca saṃyojanapahānā jarāmaraṇā vippamuccanti[11] ti ca, idaṃ lokuttaraṃ.

Idaṃ lokikañ ca lokuttarañ ca.

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[1] B_1. S. *add* ti. [2] sabba, B. B_1. [3] pa, B. B_1.
[4] yassā, B. [5] rathā, B_1. [6] *after* sati°, B_1.
[7] tanusattaṃ, S. [8] imā, S.
[9] sa°, B_1. S. [10] idaṃ, S.
[11] vimu°, S.; °muttanti (*without* ti), B_1.

Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīgham addhānaṃ tiṭṭheyya: evam eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbaṃ | pe[1] | *Evam*[2] *etassa kevalassa dukkhakkhandhassa*[2] *samudayo hotī ti* (Cf. S. II, p. 92 sq.).

Idaṃ lokikaṃ.

Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapiṭakaṃ[3] *ādāya, so taṃ rukkhaṃ mūle chindeyya mūle chetvā palikhaṇeyya*[4] *palikhaṇitvā*[4] *mūlāni uddhareyya antamaso usiranāḷamattāni*[5] *pi, so taṃ rukkhaṃ khaṇḍākhaṇḍikaṃ chindeyya khaṇḍākhaṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ*[6] *karitvā*[7] *vātātape visoseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsiṃ*[8] *kareyya maṃsiṃ*[8] *karitvā*[9] *mahāvāte vā opuneyya*[10] *nadiyā vā sīghasotāya*[11] *pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṃ*[12] *kato*[13] *āyatiṃ*[14] *anuppādadhammo: evam eva kho bhikkhave viññāṇe āhāre asati*

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[1] pa, B. B₁. [2-2] *om.* B.
[3] kudāla°, B.; kuṭāla°, B₁. [4] paliṃ kh°, B₁.
[5] nāli°, S. [6] *om.* S.
[7] katvā, S. [8] °si, S.; B₁ *has* °siṃ *and* °si.
[9] karetvā *corr. from* karitvā, S. [10] oph°, B.
[11] siṅgha°, B. B₁. [12] °bhavaṃ, B.
[13] gato, S. [14] °ti, B₁.

nāmarūpassa avakkanti[1] *na*[1] *hoti*[1] *nāmarūpassa*[1] *avakkantiyā asati. Sabbaṃ* | *pe*[2] | *Evam*[3] *etassa*[3] *kevalassa*[3] *dukkhakkhandhassa nirodho hoti ti* (Cf. S. II, p. 93).

Idaṃ lokuttaraṃ.

Idaṃ lokikañ ca lokuttarañ ca.

c) Tattha katamaṃ sattādhiṭṭhānaṃ?

Sabbā disā anuparigamma cetasā
nev[3] *ajjhagā piyataram*[4] *attanā kvaci*
evaṃ piyo puthu attā paresaṃ
tasmā na hiṃse paraṃ attakāmo[5] *ti* (S. I, p. 75; Ud. p. 47).

Idaṃ sattādhiṭṭhānaṃ.

Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya dehaṃ
taṃ sabbaṃ jātikusalo[6] *viditvā*
ātāpi so[7] *brahmacariyaṃ careyyā ti* (Ud. p. 48).

Idaṃ sattādhiṭṭhānaṃ.

Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittaṃ api viveciyamānena[8] *paṇāmiyamānena*[1] *gale pi pamajjamānena*[9] *yāvajīvaṃ na vijahitabbaṃ.*

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañ ca kathaṃ kattā na ca aṭṭhāne niyojako.

Imehi kho bhikkhave sattahi | *pe*[10] | *na vijahitabbaṃ.*

Idam avoca Bhagavā, idaṃ vatvāna Sugato athāparaṃ etad avoca Satthā: —

Piyo[11] *garu bhāvanīyo vattā ca vacanakkhamo*
gambhīrañ ca kathaṃ kattā na cāṭṭhāne[12] *niyojako*
taṃ mittaṃ mittakāmena yāva jīvam pi seviyan ti (Cf. A. IV, p. 32).

Idaṃ sattādhiṭṭhānaṃ.

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[1] *om.* S. [2] pa, B_1; *om.* B. [3] *om.* B.
[4] vāviyataram, B_1; piyavaram, S. [5] attha°, S.
[6] °kulo, S. [7] yo, B_1. [8] °ceyamānena, S.
[9] panupajja°, B_1; sanamajja°, B.
[10] pa, B. B_1.
[11] S. *adds* ca; B_1 *puts* ca *after* garu *and repeats it after* bhā°
[12] ca a°, B_1. S.

d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañ ca kāmasukhaṃ loke yañ c'idaṃ[1] diviyaṃ[1] sukhaṃ taṇhakkhayasukhass' ete kalaṃ n'agghanti[2] soḷasin[3] ti (Ud. p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhitthānaṃ.

Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ asokaṃ[4] virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti.

Idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca?

Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye raṭṭhaṃ sānucaraṃ hantvā ti (Dhp. v. 294 a—c).

Idaṃ dhammādhiṭṭhānaṃ.

Anīgho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro? Chandasamādhipadhānasaṃkhārasamannāgato[5] iddhipādo. Viriya- | pe[6] | citta[7] ... vīmaṃsāsamādhipadhānasaṃkhārasamannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhiṭṭhānaṃ.

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati, kāye sukhasaññañ[8] ca lahusaññañ[8] ca okkamitvā upasampajja viharatī[9] ti.

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

e) Tattha katamaṃ ñāṇaṃ?

Yaṃ taṃ lokuttaraṃ ñāṇaṃ sabbaññū yena vuccati na tassa parihān' atthi sabbakāle pavattatī[10] ti.

Idaṃ ñāṇaṃ.

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[1] cadidaṃ viyaṃ, S.; B₁ *has* viriyaṃ *instead of* di°; *I have corrected* dipiyaṃ (B.) *into* diviyaṃ.

[2] nāggh°, B₁. [3] °si, B₁.

[4] asso°, B. [5] °paṭṭhāna°, B₁ *throughout*.

[6] pa, B. B₁. [7] cittaṃ, B.

[8] *transposed in* B₁.

[9] °ti (*without* ti), B. S.

[10] °ti (*without* ti), B₁.

Paññā hi seṭṭhā lokasmiṃ[1] *yāya*[2] *nibbānagāmini*
yāya[2] *sammappajānāti*[3] *jātimaraṇasaṃkhayan*[4] *ti* (Cf.
Idaṃ ñāṇaṃ. [It. p. 35).

f) Tattha katamaṃ ñeyyaṃ?

Kittayissāmi vo santiṃ[5] (*Dhotakā ti Bhagavā*)
diṭṭhe[6] *dhamme anītihaṃ*[7]
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.
Tañ cāhaṃ abhinandāmi
mahesi santim uttamaṃ
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.
Yaṃ kiñci sampajānāsi[8] (*Dhotakā ti Bhagavā*)
uddhaṃ adho tiriyañ[9] *cāpi*[9] *majjhe*
etaṃ viditvā saṅgo. ti loke
bhavābhavāya mākāsi taṇhan ti (S.N. vv. 1066—68).

Idaṃ ñeyyaṃ.

Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evam idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c'eva tumhākañ ca.

Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe[10] | *dukkhanirodhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ. Ucchinnā bhavataṇhā khīṇā bhavanetti n'atthi dāni punabbhavo ti.*

Idam avoca Bhagavā, idaṃ vatvāna Sugato athāparaṃ etad avoca Satthā: —

Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitaṃ[11] *dīgham addhānaṃ tāsu tāsv eva jātisu.*
Tāni etāni diṭṭhāni bhavanetti samūhatā
ucchinnaṃ[12] *mūlaṃ*[12] *dukkhassa n'atthi dāni punabbhavo ti*
(S. V. p. 431 sq.).

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[1] °smi, B. [2] yāyaṃ, B₁. [3] sammā pa°, B. S.
[4] jātijarāmaraṇa°, S. [5] °ti, B₁. S. [6] diṭṭhe 'va, S. Com.
[7] °kaṃ, B. B₁; anatigaṃ, S. [8] sañjānāsi, B₁.
[9] yaṃ vā pi, B. B₁. S. [10] pa, B. B₁.
[11] saṃsaritaṃ, B₁. S. [12] ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇañ ca ñeyyañ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā[1] *saṃkhārā aniccā viññāṇaṃ aniccan ti.*

Idaṃ ñeyyaṃ.

Evaṃ jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccan ti passati, vedanaṃ[2] *aniccan*[3] *ti passati, saññaṃ . . .*[4] *saṃkhāre . . . viññāṇaṃ aniccan ti passatī ti.*

Idaṃ ñāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇamhā parimuccati dukkhasmā ti[5] *vadāmī*[6] *ti.*

Idaṃ ñāṇañ ca ñeyyañ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇañ ca ñeyyañ ca.

Sabbe saṃkhārā dukkhā[7] *ti* (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇañ ca ñeyyañ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇañ ca ñeyyañ ca.

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[1] *om.* B_1. [2] °nā, B. [3] aniccā, B. B_1.
[4] pe, S. [5] *om.* B_1; B. *has* dukkhasmābhiva°
[6] °mi *(without* ti), B_1. S.
[7] S. *continues:* pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa[1] *samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā?*

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇañ ca ñeyyañ ca.

g) Tattha katamaṃ dassanaṃ?

Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusam[2] *pamattā*
na te bhavaṃ aṭṭhamam ādiyantī[3] *ti* (Kh. P. VI, v. 9).

Idam dassanaṃ.

Yath' indakhīlo paṭhavisito[4] *siyā*
catubbhi vātehi[5] *asampakampiyo*

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[1] so, S. [2] bhūsam, B. B₁; bhūsappa°, S.
[3] °ti (*without* ti), B₁. S.
[4] °vissito, B₁; °viṃ sito, S. [5] vātebhi, Com.

tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca[1] *passati ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno[2] *attanā 'va*[3] *attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoni*[4] *khīṇapettivisayo*[5] *khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu*[6] *paramaṃ*[6] *deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmī*[7]*' ti*[7]. *Katamehi catūhi?*

Idha bhikkhave ariyasāvakassa Tathāgate saddhā[8] *niviṭṭhā*[8] *patiṭṭhitā virūḷhamūlajātā asaṃhāriyā*[9] *samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ sahadhammena. Dhamme*[10] *kho pana niṭṭhaṃgato hoti*[11], *svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*[12] *paccattaṃ veditabbo viññūhi*[13], *yad idaṃ madanimmadano | pe*[14] *| nirodho nibbānaṃ*[15]. *Sahadhammiyā kho pan' assa honti iṭṭhā kantā piyā manāpā gihī c'eva pabbajitā ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi*[16] *viññuppasatthehi*[17] *aparāmaṭṭhehi*[18] *samādhisaṃvattanikehi.*

Imehi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoni[19] *khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu*[20] *paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā*[20] *dukkhass' antaṃ karissāmī*[21]*' ti*[21].

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[1] āvacca, B₁. [2] ak°, B₁. [3] ca, S.
[4] °yoniyo, B₁. [5] °pitti°, B₁.
[6] °kkhattuṃ paramo, B₁. S. [7] karissati, S.
[8] saddhādhivi°, B₁. [9] °hariyā, B. [10] *om.* S.
[11] ti. S. [12] opaneyyiko, B.
[13] B₁ *adds* ti. [14] pa, B. [15] B₁ *adds* pa.
[16] bhū°, B.; pū°, B₁. [17] °upassehi, B₁.
[18] *om.* B. [19] °yoniyo, B₁. S. [20-20] *om.* B₁. S.
[21] karoti, B₁. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

Yass' indriyāni[1] *subhāvitāni*
ajjhattaṃ bahiddhā ca sabbaloke
nibbijjha[2] *imaṃ*[2] *parañ ca lokaṃ*[3]
kālaṃ kaṅkhati bhāvitatto[4] *sudanto*[5] *ti* (S. N. v. 516).

Ayaṃ bhāvanā.

Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri? Anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsati[6] *dhammapadaṃ, sammāsamādhi dhammapadaṃ. Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II, p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanañ ca bhāvanā ca?

Pañca chinde pañca jahe pañca vuttari[7] *bhāvaye*
pañca saṃgātigo[8] *bhikkhu oghatiṇṇo ti vuccatī*[9] *ti*[10] (S. I, p. 3; Dhp. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari[10] bhāvaye pañca saṃgātigo[11] bhikkhu oghatiṇṇo ti vuccatī ti ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

Tīṇ'imāni bhikkhave indriyāni. Katamāni tīṇi? Anaññātaññassāmītindriyaṃ[12] *aññindriyaṃ*[13] *aññātāvindriyaṃ*[14].

Katamañ ca bhikkhave anaññātaññassāmītindriyaṃ[15]*? Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*[16]. *Anabhisametassa*

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[1] °n'idha, B₁. [2] nibbijjhamaṃ, S.
[3] lokañ ca, B₁. [4] bhāvito, B. S.
[5] sunandano, S. [6] samāpatti, S.
[7] c'uttari, B. B₁. [8] °ko, S.; °to, B₁.
[9] °ti (*without* ti), S. [10] *in* B. *this stanza is wanting.*
[11] °ko, B₁; saṃgītiko, S.
[12] anaññata°, B.; °ssāmindriyaṃ, B₁.
[13] aññatāmindriyaṃ, S. [14] aññatā°, B. S.
[15] anaññata°, B. [16] pajahati, S.

dukkhasamudayassa ariyasaccassa . . .[1] *dukkhanirodhassa* . . .[1] *dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*[2].

Idaṃ bhikkhave anaññātaññassāmītindriyan[3] *ti.*

Idaṃ dassanaṃ.

Katamañ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .[4] *ayaṃ dukkhanirodhagāminipaṭipadā ti yathābhūtaṃ pajānāti.*

Idaṃ bhikkhave aññindriyaṃ.

Katamañ ca bhikkhave aññātāvindriyaṃ[5]*?*

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe 'va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññātāvindriyan[5] *ti.*

Ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanaṃ?

> *Sabbapāpass'*[6] *akaraṇaṃ kusalass'*[7] *ūpasampadā*[7]
> *sacittapariyodapanaṃ etaṃ buddhāna sāsanan ti*
> (Dhp. v. 183).

Idaṃ sakavacanaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālanimittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tīṇi?

Bālo bhikkhave duccintitacintī[8] *ca hoti, dubbhāsitabhāsī ca hoti, dukkaṭakammakārī ca hoti.*

Imāni kho bhikkhave tīṇi bālassa bālalakkhaṇāni bālanimittāni bālapadānāni[9].

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[1] pa, B. B₁. [2] pajahati, S. [3] anaññata°, B.
[4] pa, B. B₁; S. *inserts* yathābhūtaṃ pajānāti.
[5] aññatā°, S. [6] °passa, *all MSS.*
[7] kusalassa up°, B₁. S. [8] ducinti°, B. B₁. [9] °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni[1], *yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tīṇi?*

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitabhāsī ca hoti, sukaṭakammakārī[2] *ca hoti.*

Imāni kho bhikkhave tīṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānānī ti (Cf. A. I, p. 102 sq.).

Idam sakavacanaṃ.

k) Tattha katamaṃ paravacanaṃ?

Paṭhavīsamo n'atthi vitthato
ninno pātālasamo[3] *na vijjati*
Merusamo n'atthi unnato
cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacanaṃ.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

Bhiyyo bālā[4] *pakujjheyyuṃ no c'assa paṭisedhako*[5]
tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti.

Bhāsitāya kho pana[6] *bhikkhave Vepacittinā asurindena gāthāya asurā anumodiṃsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.*

Atha kho bhikkhave Sakko devānam indo imaṃ gāthaṃ abhāsi: —

Etad eva ahaṃ maññe bālassa paṭisedhanaṃ
paraṃ saṃkupitaṃ ñatvā yo sato upasammatī ti.

Bhāsitāya kho pana[7] *bhikkhave Sakkena devānam indena gāthāya devā anumodiṃsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.*

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

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[1] °padāni, B_1. [2] sukaṭa°, B. S. [3] pādatala°, B_1.
[4] bālo, B_1. [5] °kā, B_1. [6] *om.* B. B_1. [7] *om.* S.

Etad eva titikkhāya vajjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati[1] *dhummedho go va bhiyyo palāyinan ti.*

Bhāsitāya kho pana bhikkhave Vepacittinā asurindena gāthāya asurā anumodiṃsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave[2] *Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.*

Atha kho bhikkhave Sakko devānam indo imā gāthāyo abhāsi: —

Kāmaṃ maññatu vā[2] *mā vā bhayā*[3] *myāyaṃ titikkhati*
sadatthaparamā atthā khantyā[4] *bhiyyo na vijjati.*
Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ[5] *niccaṃ khamati*[6] *dubbalo.*
Abalan taṃ balaṃ āhu yassa bālabalaṃ[7] *balaṃ*[8]
balassa[9] *dhammaguttassa paṭivattā na vijjati.*
Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto[10] *saṃgāmaṃ jeti dujjayaṃ.*
Ubhinnam atthaṃ carati attano ca parassa ca
paraṃ saṃkupitaṃ ñatvā yo sato upasammati[11].
Ubhinnaṃ tikicchantānaṃ[12] *attano ca*[8] *parassa ca*
janā maññanti bālo ti ye dhammassa akovidā ti.

Bhāsitāsu kho pana[13] *bhikkhave Sakkena devānam indena gāthāsu devā anumodiṃsu, asurā tuṇhī ahesun ti* (S. I, p. 222 sqq.).

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanañ ca paravacanañ ca?

Yañ ca pattaṃ yañ ca pattabbaṃ, ubhayam etaṃ rajānukiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā sīlaṃ[14] *vataṃ*[14] *jīvitaṃ*[15] *brahmacariyaṃ upaṭṭhānasārā*[16], *ayam eko anto, ye ca evaṃvādino evaṃdiṭṭhino: n'atthi kāmesu doso ti, ayaṃ*

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[1] ajjha°, B_1. [2] *om.* B. B_1. [3] bhavā, S.
[4] khantā, B. [5] °ti, B. [6] °tu, S.
[7] °phalaṃ, B_1. Com. [8] *om.* B_1.
[9] bālassa, B_1. [10] appa°, S.
[11] °sammajjati, B_1.
[12] santikicch°, S.; pi akujjhantānaṃ, B_1. [13] *om.* S.
[14] sīlavataṃ, B. [15] *om.* B_1. S. [16] S. *adds* ti.

dutiyo anto. Ice ete ubho antā kaṭasīvaḍḍhanā[1] kaṭasiyo[2]
* *diṭṭhiṃ vaḍḍhenti. Ete[3] ubho ante anabhiññāya oliyanti eke atidhāvanti[4] eke ti.*

Idaṃ paravacanaṃ.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ, te na[5] ca amaññiṃsu[6], vaṭṭan tesaṃ n'atthi paññāpanāyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanañ ca paravacanañ ca.

Rājā Pasenadī[7] Kosalo Bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: kesaṃ nu kho piyo attā kesaṃ appiyo[8] attā ti? Tassa mayhaṃ bhante etad ahosi: ye kho keci kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti manasā duccaritaṃ caranti, tesaṃ appiyo[8] attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesaṃ appiyo[9] attā. Taṃ kissa hetu? Yaṃ[10] hi[10] appiyo[9] appiyassa[9] kareyya, tan te attanā 'va attano karonti, tasmā tesaṃ appiyo[9] attā. Ye ca kho keci kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesaṃ piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo[9] no attā' ti. Atha kho tesaṃ piyo attā. Taṃ kissa hetu? Yaṃ hi piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesaṃ piyo attā ti.

Evam etaṃ mahārāja, evam[11] etaṃ[11] mahārāja[11]. Ye hi keci mahārāja kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti manasā duccaritaṃ caranti, tesaṃ appiyo[9] attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesaṃ appiyo[9] attā. Taṃ kissa hetu? Yaṃ hi mahārāja appiyo[9] appiyassa[9] kareyya, tan te attanā 'va attano karonti, tasmā tesaṃ appiyo[9] attā. Ye ca kho keci mahārāja kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesaṃ piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo[9] no attā' ti. Atha kho tesaṃ piyo attā.

[1] kaṭasi°, B. B_1. [2] ke°, B. [3] B_1 *adds* te.
[4] abhi°, B B_1. [5] B_1 *adds* na. [6] dhaññīsu, S.
[7] °di, S.; Passe°, B_1. [8] apiyo, B_1; nappiyo, S.
[9] api°, B_1. [10] yañ̃i, S. [11] *om.* B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesaṃ piyo attā ti.

Idam avoca Bhagavā | *pe*[1] | *Satthā:* —

Attānañ ce piyaṃ[2] *jaññā na naṃ pāpena saṃyuje*
na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārinā.
Antakenādhipannassa[3] *jahato mānusaṃ bhavaṃ*
kiṃ hi tassa sakaṃ hoti kiñ[4] *ca*[4] *ādāya gacchati*
kiñ'assa anugaṃ hoti chāyā va anapāyinī[5]*?* —
Ubho puññañ ca pāpañ[6] *ca yaṃ macco kurute idha*
tam[7] *hi*[7] *tassa sakaṃ hoti tañ ca ādāya gacchati*
tañ c'assa anugaṃ hoti chāyā va anapāyinī[8].
Tasmā kareyya kalyāṇaṃ nicayaṃ[9] *samparāyikaṃ*[10]
puññāni paralokasmiṃ patiṭṭhā honti pāṇinan ti (S. I, p. 71 sq; cf. p. 93.).

Idaṃ suttaṃ paravacanaṃ.

Anugīti sakavacanaṃ.

Idaṃ sakavacanañ ca paravacanañ ca.

l) Tattha katamaṃ vissajjaniyaṃ?

Pañhe[11] *pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ, idaṃ pahātabbaṃ, idaṃ bhāvetabbaṃ, idaṃ sacchikātabbaṃ. Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti*[12]. *Tesaṃ evaṃ*[13] *gahitānaṃ ayam attho iti.*

Idaṃ[14] vissajjaniyaṃ.

Uḷāro buddho Bhagavā ti buddha-uḷārataṃ dhammasvākkhātataṃ saṃghasuppaṭipattiñ ca ekaṃsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti[15] *sabbe dhammā anattā ti ekaṃsen'*[16] *eva*[16] *niddise*[16], *yaṃ vā pan' aññaṃ pi evaṃ jātiyan*[17] *ti.*

Idaṃ vissajjaniyaṃ.

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[1] pa, B. B₁; S. *in full.* [2] pi°, B.
[3] °kenādi°, S.; maraṇenābhibhūtassa, B.
[4] kiñci, S. [5] anu°, B. B₁. [6] puññañ, S.
[7] tañ hi, B.; ta hi, S. [8] anu°, *all MSS.*
[9] nicc°, B₁. [10] saṃva°, S. [11] pariñhe, S.
[12] nibbatti°, S. [13] eva, S. [14] iti, B₁.
[15] S. *adds* ekaṃsen' eva niddise. [16] *om.* S.
[17] °yaṃ (*without* ti), B. B₁; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

Ākaṅkhato[1] *te naradammasārathi*
devamanussā[2] *manasā vicintitaṃ*[3]
sabbe na jaññā kasiṇā pi pāṇino.
Santaṃ samādhiṃ araṇaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?

Idaṃ avissajjaniyaṃ.

Ettako[4] *Bhagavā sīlakkhandhe samādhikkhandhe*[5] *paññakkhandhe*[6] *vimuttikkhandhe vimuttiñāṇadassanakkhandhe iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ*[7] *iddhiyan ti.*

Idaṃ avissajjaniyaṃ.

Tathāgatassa bhikkhave arahato sammāsambuddhassa loke uppādā tiṇṇaṃ ratanānaṃ uppādā[8] *buddharatanassa phammaratanassa saṃgharatanassa kiṃ pamāṇāni*[9]*? Tīṇi ratanānī ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo[10], puggalaparoparaññutā[11] avissajjaniyā.

Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ sattānaṃ[12] *taṇhāsaṃyojanānaṃ sakiṃ nirayaṃ sakiṃ tiracchānayoniṃ sakiṃ pettivisayaṃ*[13] *sakiṃ asurayoniṃ sakiṃ deve sakiṃ manusse sandhāvitaṃ saṃsaritaṃ. Katamā pubbā koṭī ti?*
avissajjaniyaṃ.

Na[5] paññāyatī[14] ti sāvakānaṃ ñāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā[15]: attūpanāyikā ca parūpanāyikā ca. Na paññāyatī ti parūpanāyikā. N'atthi buddhānaṃ bhagavantānaṃ avijānanā[16] ti attūpanāyikā[17], yathā Bhagavā Kokālikaṃ bhikkhuṃ ārabbha aññataraṃ bhikkhuṃ evaṃ āha: —

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[1] °te, S. [2] devā ma°, B. [3] pi ci°, S.
[4] ettha ko, S. [5] *om.* S. [6] paññā°, B.
[7] °ṇāya, B_1; karuṇā, S. [8] °do, B_1. S.
[9] °ṇā, B_1. [10] vi°, S.
[11] °varaññutā, B.; °payodaññutā, S. [12] attānaṃ, B_1.
[13] pitti°, B. [14] °ti (*without* ti), B_1.
[15] °nānaṃ, S. [16] appajānanā, B_1. S.
[17] atthupa°, B_1. S.

Seyyathā pi bhikkhu vīsatikhāriko Kosalako[1] *tilavāho* . . .[2] *na tveva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko*[3] *ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko*[3] *aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho*[4] *nirayo. Seyyathā pi bhikkhu vīsati ahahā*[4] *nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko*[3] *sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako*[5] *nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokāliko bhikkhu upapanno*[6] *Sāriputta-Moggallānesu cittaṃ āghātetvā*[7] *ti* (S. I, p. 152; A. V, p. 173).

Yaṃ vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo[8] ti sabban taṃ avissajjaniyaṃ.

Idaṃ avissajjaniyaṃ.

Tattha katamaṃ vissajjaniyañ ca avissajjaniyañ ca?

Yadā so Upako ājīviko Bhagavantaṃ āha: kuhiṃ āvuso Gotama gamissasī[9] *ti? Bhagavā āha: Bārāṇasiyaṃ gamissāmi, ahan taṃ amatadudrubhiṃ*[10] *dhammacakkaṃ pavattetuṃ loke appaṭivattiyan ti. Upako ājīviko āha: jino ti kho āvuso bho*[11] *Gotama paṭijānāsī ti? Bhagavā āha:*

Jinā ve mādisā[12] *honti ye pattā āsavakkhayaṃ*
jitā me pāpakā dhammā tasmāhaṃ[13] *Upaka jino ti*
(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjaniyaṃ, katamo jino ti avissajjaniyaṃ, katamo āsavakkhayo rāgakkhayo dosakkhayo mohakkhayo iti[14] vissajjaniyaṃ, kittako[15] āsavakkhayo ti avissajjaniyaṃ.

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[1] °liko, B₁. [2] pe, S. [3] eva ko, B₁.
[4] aga°, S. [5] upa°, B₁. [6] uppanno, S.
[7] agh°, S. (*without* ti). [8] °khayo, S. [9] °ti, S.
[10] °dudrati, B₁. [11] *om.* S. [12] mārisā, B.
[13] tasmā taṃ, S. [14] ti, S. [15] kitako, S.; tatthako, B₁.

Idaṃ vissajjaniyañ ca avissajjaniyañ ca.

Atthi Tathāgato ti[1] vissajjaniyaṃ. Atthi rūpan ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ[2]. Rūpavā[3] Tathāgato ti avissajjaniyaṃ. Rūpe[4] Tathāgato ti avissajjaniyaṃ. Tathāgate rūpan ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe[5] | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjaniyaṃ. Viññāṇaṃ Tathāgato ti avissajjaniyaṃ. Viññāṇavā[6] Tathāgato ti avissajjaniyaṃ. Viññāṇe Tathāgato ti avissajjaniyaṃ. Tathāgate viññāṇan ti avissajjaniyaṃ. Aññatra rūpena Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe[5] | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjaniyaṃ.

Idaṃ vissajjaniyañ ca avissajjaniyañ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne[7]. Evaṃ sabbaṃ | pe[5] | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyañ ca avissajjaniyañ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammaraṇā ti avissajjaniyaṃ.

Idaṃ vissajjaniyañ ca avissajjaniyañ ca.

n) Tattha katamaṃ kammaṃ?

Maraṇenābhibhūtassa jahato mānusaṃ bhavaṃ
kiṃ[8] hi tassa sakaṃ hoti kiñ ca ādāya gacchati
kiñ c'assa anugaṃ hoti chāyā va anapāyini[9]? —
Ubho puññañ ca pāpañ ca yaṃ macco kurute idha
taṃ hi tassa sakaṃ hoti tañ ca ādāya gacchati
tañ c'assa anugaṃ hoti chāyā va anapāyinī[9] ti[1]

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā

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[1] *om.* S. [2] S. *repeats this phrase.*
[3] rūpaṃ va, S. [4] S. *adds* vā.
[5] pa, B. B_1. [6] B_1 *omits this phrase.*
[7] uppajj°, S. [8] ki, B_1. [9] anu°, B. B_1.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yāni 'ssa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni[1] *'ssa tamhi*[2] *samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ*[3] *pabbatakūṭānaṃ chāyā sāyaṇhasamayaṃ*[4] *paṭhaviyaṃ*[5] *olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yāni 'ssa pubbe*[6] *pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttāṇaṃ*[7]*, kataṃ pāpaṃ kataṃ luddaṃ*[8] *kataṃ kibbisaṃ, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati*[9]*, taṃ gatiṃ pecca*[10] *gacchāmī ti. So socati kilamati paridevati urattāḷiṃ*[11] *kandati sammohaṃ*[12] *āpajjatī ti.*

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūḷham vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yāni 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ[3] *pabbatakūṭānaṃ chāyā sāyaṇhasamayaṃ paṭhaviyaṃ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya*[13] *vā semānaṃ yāni 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi*[14] *samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisaṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttāṇaṃ, yāvatā bho*

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[1] *om.* B₁. [2] 'mhi, B₁.
[3] mahantaṃ, S. [4] °ye, S.
[5] °yā, B₁. S. [6] B. *adds* vā.
[7] abhīru°, B. [8] luddakaṃ, B.; luddhaṃ, B₁.
[9] kā gati, S. [10] pacca, B₁.
[11] °ḷi, B. B₁. [12] sammāhaṃ, S.; samohaṃ, B₁.
[13] °yaṃ, S. [14] *om.* S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatiṃ pecca[1] *gacchāmī ti. So na socati na kilamati na paridevati na urattāḷiṃ*[2] *kandati na sammohaṃ*[3] *āpajjati, 'kataṃ me*[4] *puññaṃ*[4] *akataṃ*[4] *pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakibbisassa katapuññassa katakusalassa katabhīruttāṇassa, taṃ peccabhave*[5] *gatiṃ paccanubhavissāmī'*[6] *ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriyā*[7] *ti vadāmī ti.*

Idaṃ kammaṃ.

Tīṇ' imāni bhikkhave duccaritāni. Katamāni tīṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.
Imāni bhikkhave tīṇi duccaritāni.
Tīṇ' imāni bhikkhave sucaritāni. Katamāni tīṇi?
Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.
Imāni kho bhikkhave tīṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo[8] *paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma nirayā.*

Tattha yaṃ kiñci cakkhunā rūpaṃ passati aniṭṭharūpaṃ yeva passati no iṭṭharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe[9] *| ghānena . . . jivhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti aniṭṭhadhammaṃ*[10] *yeva vijānāti no iṭṭhadhammaṃ*[10]*, akantadhammaṃ*[10] *yeva vijānāti no kantadhammaṃ*[10]*, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.*

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo[11] *vo*[8]

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[1] pacca, B_1. [2] °li, B. B_1.
[3] samohaṃ, B_1. [4] *om.* S.
[5] pacca°, B. B_1. [6] paccā°, B_1.
[7] kālaṃk°, S. [8] B. *adds* bhikkhave.
[9] pa, B.; la, B_1. [10] °rūpaṃ, B_1. S.
[11] B_1 *adds* ca.

paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma saggā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ yeva passati no aniṭṭharūpaṃ, kantarūpaṃ yeva passati no akantarūpaṃ, manāparūpaṃ yeva passati no amanāparūpaṃ. Yaṃ kiñci sotena saddaṃ suṇāti | pe[1] | *ghānena . . . jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭhadhammaṃ*[2] *yeva vijānāti no aniṭṭhadhammaṃ*[2], *kantadhammaṃ*[3] *yeva vijānāti no akantadhammaṃ*[2], *manāpadhammaṃ*[2] *yeva vijānāti no amanāpadhammaṃ*[2].

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo[4] *paṭiladdho brahmacariyavāsāyā ti.*

Ayaṃ vipāko.

Saṭṭhivassasahassāni paripuṇṇāni sabbaso
niraye[5] *paccamānānaṃ*[6] *kadā anto bhavissati? —*
N'atthi anto kuto anto na anto[7] *paṭidissati*
tadā hi pakataṃ pāpaṃ mama[8] *tuyhañ ca mārisā ti*
(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammañ ca vipāko ca?

Adhammacārī[9] *hi naro pamatto*
yahiṃ[10] *yahiṃ*[10] *gacchati duggatiyo*[11]
so naṃ adhammo carito hanati[12]
sayaṃ[13] *gahito yathā kaṇhasappo.*
Na hi dhammo adhammo ca ubho samavipākino[14]
adhammo nirayaṃ neti dhammo pāpeti suggatin[15] *ti*[16].

Idaṃ kammañ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāyittha, sukhass' etaṃ bhikkhave adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa,

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1 pa, B.; la, B_1. 2 °rūpaṃ, B_1. S.
3 kantā, B_1; °rūpaṃ, S. 4 B. *adds* bhikkhave.
5 nirayamhi, B_1. 6 paccamānassa, B.
7 antaṃ, B_1. 8 mamaṃ, B_1. 9 °cāri, B_1.
10 yahi, B. B_1. 11 °ti so, B_1. Com.; °tiṃ, S.
12 hanāti, Com. 13 ayaṃ, S. 14 samaṃ vi°, B_1.
15 °tiṃ (*without* ti), S.
16 *For the last two verses, see* Jāt. IV, p. 496; cf. V, p. 266.

yad idaṃ puññāni. Abhijānāmi kho panāhaṃ bhikkhave dīgharattaṃ katānaṃ[1] puññānaṃ[1] dīgharattaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe na[2] imaṃ lokaṃ punar[3] āgamāsiṃ[4], saṃvaṭṭamāne sudāhaṃ[5] bhikkhave kappe Ābhassarūpago homi, vivaṭṭamāne kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudāhaṃ[5] bhikkhave Brahmā homi Mahābrahmā abhibhū anabhibhūto aññadatthudaso[6] vasavattī. Chattiṃsakkhattuṃ[7] kho panāhaṃ bhikkhave Sakko ahosiṃ[8] devānam indo. Anekasatakkhattuṃ[9] rājā ahosiṃ[8] cakkavattī dhammiko dhammarājā cāturanto[10] vijitāvī janapadatthāvariyapatto sattaratanasamannāgato, ko pana vādo padesarajjassa. Tassa[11] mayhaṃ bhikkhave etad ahosi: kissa nu kho me idaṃ kammassa phalaṃ, kissa kammassa vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahosi: tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathīdaṃ dānassa damassa saṃyamassā ti (Cf. A. IV. p. 88 sq.).

Tattha yañ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ kammaṃ, yo tappaccayā vipāko paccanubhūto, ayaṃ vipāko. Tathā Cullakammavibhaṅgo[12] vattabbo, yaṃ Subhassa[13] māṇavassa Todeyyaputtassa[14] desitaṃ (Cf. D. I. p. 204 sqq.).

Tattha ye dhammā appāyuka[15]-dīghāyukatāya[2] saṃvattanti bahvābādha[16]-appābādhatāya appesakkha-mahesakkhatāya dubbaṇṇa-suvaṇṇatāya[17] nīcakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-paññavantatāya

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[1] puññāni katānaṃ, B₁. [2] *om.* B₁.
[3] puna, B₁. [4] °sī, S.; nāgamāsi, B₁.
[5] punāhaṃ, B₁. [6] °datthuṃ d°, B₁.
[7] chasakkhattuṃ, B. [8] °si, B₁. S.
[9] °ttu, B₁. [10] ca°, B₁. S. [11] *om.* S.
[12] cūḷa°, B.; cūla°, S. [13] sutassa, B₁.
[14] Toreyya°, B. B₁. [15] appāyukatāya, B₁.
[16] bavhā°, S. [17] °subbannatāya, S.

ca saṃvattanti, idaṃ kammaṃ. yā tattha appāyuka-dīghāyukatā | pe[1] | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammañ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhī manasā susaṃvuto
kāyena ca[2] akusalaṃ[2] na kayirā[3]:
ete tayo kammapathe visodhaye
ārādhaye maggam[4] isippaveditan ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ[5]
saṃvutaṃ tīhi ṭhānehi, tam ahaṃ brūmi brāhmaṇan ti (Dhp. v. 391).

Idaṃ kusalaṃ.

Tīṇ' imāni bhikkhave kusalamūlāni. Katamāni tīṇi? Alobho kusalamūlaṃ[6], adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tīṇi kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjā bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ[7] samāpattiyā anvadeva[8] hiriñ[9] ca[9] ottappañ cā ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accantadussīlyaṃ[10] māluvā[11] sālam iv'otataṃ
karoti so tath'[12] attānaṃ[12] yathā naṃ[13] icchatī diso ti (Dhp. v. 162).

Idaṃ akusalaṃ.

Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ
abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇin[14] ti (Dhp. v. 161)

Idaṃ akusalaṃ.

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1 pa, B.; la, B_1. 2 c'aku°, B.
3 kariyā, B_1. Com. 4 maggaṃ, B_1. S.
5 °ṭaṃ, S. Com. 6 S. *continues:* pe | imāni.
7 *om.* B_1. 8 anveteva, B_1.
9 hiri, B. B_1. 10 °dusilyaṃ, B_1.
11 °vi, B_1. 12 tattānaṃ, B_1; taṃ attānaṃ, S.
13 *om.* S. 14 mahi, B_1.

Dasa kammapathe niseviya
akusalā kusalehi vivajjitā
garahā[1] *ca*[2] *bhavanti devate*
bālamatī nirayesu paccare[3] *ti.*

Idaṃ akusalaṃ.

Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tīṇi?

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

Imāni kho bhikkhave tīṇi akusalamūlānī[4] *ti* (A. I, p. 201).

Idaṃ akusalaṃ.

Tattha katamaṃ kusalañ ca akusalañ ca?

Yādisaṃ vapate bījaṃ tādisaṃ harate phalaṃ
kalyāṇakārī[5] *kalyāṇaṃ pāpakārī ca pāpakan*[6] *ti* (S. I, p. 227; Jāt. II, p. 202; III, p. 158).

Tattha yaṃ āha: kalyāṇakārī kalyāṇan ti idaṃ kusalaṃ, yaṃ[7] āha: pāpakārī ca pāpakan ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

Subhena kammena vajanti suggatiṃ
apāyabhūmiṃ[8] *asubhena*[9] *kammunā*
khayā ca kammassa vimuttacetaso[10]
nibbanti[11] *te joti*[12]*-r-iv'indhanakkhayā.*[12]

Tattha yaṃ āha: subhena kammena vajanti suggatin[13] ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kammunā ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

r) Tattha katamaṃ anuññātaṃ?

Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ[14] *aheṭhayaṃ*[15] *paleti rasam ādāya, evaṃ gāme munī care ti* (Dhp. v. 49).

Idaṃ anuññātaṃ.

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[1] *so all MSS.* [2] *om.* S. [3] °ye, B_1.
[4] °ni (*without* ti), B_1. [5] °kāri yaṃ, S.
[6] °kaṃ (*without* ti), B_1. [7] tattha yaṃ, S.
[8] apiya°, B_1. [9] asutena, B_1.
[10] °sā, B_1. S.; vimutti°, *all MSS. exc.* Com.
[11] nibbānanti, S.; nibbāya, B_2; nibbāyanti, Com.
[12-12] joti-d-iv'indana°, B_1; jodanakkhayā, S. [13] °ti, B_1. S.
[14] vaṇṇaṃ agandhaṃ, B_1.
[15] apothayaṃ, B. Com.; apedhayaṃ, B_1.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tīṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī[1] *samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āraddhaviriyo kho pana hoti thāmavā daḷhaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udayatthagāminiyā*[2] *paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā*[3].

Imāni kho bhikkhave bhikkhūnaṃ tīṇi karaṇīyānī ti.

Idaṃ anuññātaṃ.

Dasa[4] *ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā*[5]. *Katame dasa?*

Vevaṇṇiyaṃ[6] *ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ* | *pe*[7] |

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tīṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritan ti.

Imāni kho bhikkhave tīṇi karaṇīyānī[8] *ti.*

Idaṃ anuññātaṃ.

s) Tattha katamaṃ paṭikkhittaṃ?

N'atthi puttasamaṃ pemaṃ n'atthi goṇasamaṃ dhanaṃ
n'atthi sūriyasamā[9] *ābhā samuddaparamā sarā ti* (S. I, p. 6).

Bhagavā āha: —

N'atthi attasamaṃ[10] *pemaṃ n'atthi dhaññasamaṃ dhanaṃ*
n'atthi paññāsamā ābhā vuṭṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakaṃ[11] idaṃ paṭikkhittaṃ.

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1 °jassādī, B_1. 2 udayabbhayagā°, S.
3 samā°, B. B_1. 4 das', B_1. 5 °tabbaṃ, B_1. S.
6 °yaṃ pi, B_1. 7 pa. B. B_1. 8 °ni (*without* ti), B_1.
9 su°, B_1. S. 10 attha°, B_1. 11 parimaṇaṃ, B_1.

Tīṇ' imāni bhikkhave akaraṇīyāni. Katamāni tīṇi? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritan ti. Imāni kho bhikkhave tīṇi akaraṇīyānī[1] *ti.*

Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātañ ca paṭikkhittañ ca?

Kiṃ[2] *sūdha*[2] *bhītā janatā anekā*
maggo c'anekāyatano pavutto
pucchāmi taṃ Gotama bhūripañña
kismiṃ[3] *ṭhito paralokaṃ na bhāye ti?* —
Vācaṃ manañ ca paṇidhāya sammā[4]
kāyena pāpāni akubbamāno
bahvannapānaṃ[5] *gharam āvasanto*
saddho[6] *mudu saṃvibhāgī vadaññū:*
etesu dhammesu ṭhito catūsu
dhammesu ṭhito paralokaṃ na bhāye ti (S. I, p. 42 sq.).

Tattha yaṃ āha: vācaṃ manañ ca paṇidhāya sammā[7] ti[7] idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ paṭikkhittaṃ, bahvannapānam[8] gharam āvasanto | saddho mudu saṃvibhāgī vadaññū | etesu dhammesu ṭhito catūsu | dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātañ ca paṭikkhittañ ca.

Sabbapāpass'[9] *akaraṇaṃ kusalass'*[10] *ūpasampadā*[10]
sacittapariyodapanaṃ etaṃ buddhāna sāsanan[11] *ti*
(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'[9] akaraṇan ti idaṃ paṭikkhittaṃ, yaṃ āha: kusalass'[10] ūpasampadā[10] ti idaṃ anuññātaṃ.

Idaṃ anuññātañ ca paṭikkhittañ ca.

Kāyasamācāraṃ pāhaṃ[12] *devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ*

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[1] °ni (*without* ti), B₁. [2] ki su'dha, B₁.
[3] kismi, B₁. [4] samā, B.; sammādhi, B₁.
[5] bavhanna°, S. [6] sabbo, S.
[7] sammādhi, B₁; S. *omits* ti. [8] bavhanna°, B₁. S.
[9] °passa, *all MSS.* [10] kusalassa upa°, B₁. S.
[11] °naṃ (*without* ti), *all MSS.*
[12] p'ahaṃ, B₁; m'ahaṃ, S. *throughout.*

devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi[1] | *pe*[2] | *Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi.*

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi[3] *ti. Iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?*

Yathā rūpañ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tattha yaṃ jaññā kāyasamācāraṃ 'idaṃ[4] *kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'*[5] *ti evarūpo kāyasamācāro sevitabbo.*

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | *pe*[2] |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī ti. Iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Yathā rūpañ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tattha yaṃ jaññā pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī' ti evarūpā pariyesanā sevitabbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pī ti. Iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha[6]: sevitabbaṃ pī ti idaṃ anuññātaṃ, yaṃ āha: na sevitabbaṃ pī ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātañ ca paṭikkhittañ ca.

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[1] S. *adds* sevitabbaṃ asevitabbam pi.
[2] pa, B. B_1.
[3] pi (*without* ti), S.
[4] imaṃ, S.
[5] °ti (*without* ti), S.
[6] *om.* B_1.

t) Tattha katamo thavo?

Maggān'[1] *aṭṭhaṅgiko*[1] *seṭṭho saccānaṃ caturo padā virāgo seṭṭho dhammānaṃ dvipadānañ ca cakkhumā ti* (Dhp. v. 273).

Ayaṃ thavo[2].

Tiṇ' imāni bhikkhave aggāni. Katamāni tīṇi?

Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesaṃ aggam akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ arahaṃ sammāsambuddho.

Yāvatā bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā asaṃkhatānaṃ vā, virāgo tesaṃ dhammānaṃ aggam akkhāyati seṭṭham akkhāyati pavaram[3] *akkhāyati*[3], *yad idaṃ madanimmadano*[4] | *pe*[5] | *nirodho nibbānaṃ.*

Yāvatā bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ[6] *paṇṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvakasaṃgho*[7] *tesaṃ aggam akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha purisapuggalā* | *pe*[5] | *puññakhettaṃ lokassā ti.*

* *Sabbalokuttaro Satthā dhammo*[8] *ca*[8] *kusalapakkhato*[8]
gaṇo ca narasīhassa tāni tīṇi visissare.
Samaṇapadumasañcayo gaṇo
dhammavaro[9] *ca vidūna*[10] *sakkato*
naravaradamako[11] *ca*[12] *cakkhumā*
tāni tīṇi lokassa uttarī.

* *Satthā ca appaṭisamo dhammo ca sabbo*[13] *nirūpadāho*
ariyo ca gaṇavaro tāni khalu visissare[14] *tīṇi.*
Saccanāmo jino khemo sabbābhibhū saccadhammo
n'atth' añño tassa uttari ariyasaṃgho[15] *niccaṃ*[16] *viññūna*[17] *pūjito.*

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[1] maggānaṃ 'ṭṭh°, B₁. [2] kho, S.
[3] *om.* S. [4] °nimadano, B. [5] pa, B. B₁.
[6] gatānaṃ, B₁. [7] Tathāgatānaṃ sā°, S.
[8] dhammo ca kusalamakkhato, B. B₁; dhammā catusalakkhato, S. [9] dhammo varo, B₁.
[10] °naṃ, B. Com. [11] narā°, B. [12] 'va, B₁; *om.* S.
[13] sabbe, B₁; B. B. *add* sukho. [14] visīsare, S.
[15] B₁ *adds* ca. [16] nicca, B₁. S. [17] °naṃ, B. S.

Tāni tīṇi lokassa uttarī[1]
ekāyanaṃ jātikhayantadassī[2]
maggaṃ pajānāti hitānukampī.
Etena maggena tariṃsu[3] *pubbe*[4]
tarissanti ye cāpi taranti oghaṃ
taṃ tādisaṃ devamanussaseṭṭhaṃ
sattā namassanti visuddhipekkhā ti.

Ayaṃ thavo ti.

Tattha lokiyaṃ suttaṃ dvīhi suttehi niddisitabbaṃ: saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ pi suttaṃ tīhi suttehi niddisitabbaṃ: dassanabhāgiyena ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokiyañ ca lokuttarañ ca yasmiṃ sutte yaṃ yaṃ padaṃ dissati saṃkilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyan ti niddisitabbaṃ, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ vā asekhabhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena lokuttaran ti niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa suttassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyaṃ suttaṃ bhāvanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyaṃ suttaṃ diṭṭhadhammasukhavihāratthaṃ.

Lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ chabbīsatiyā puggalehi niddisitabbaṃ. Te tīhi suttehi samanvesitabbā[5]: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi niddisitabbaṃ: ekabījinā kolaṃkolena sattakkhattuparamena[6] saddhānusārinā dhammānusārinā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitabbaṃ.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisitabbaṃ: sakadāgāmiphalasacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiphalasacchikiriyāya paṭipannena, anā-

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[1] °ri, B. B₁. [2] °dassi, B. B₁. [3] atariṃsu, S.; attarisu, B₁; atarīsu, Com. [4] sabbena, B₁. [5] samannesi°, B₁. S. [6] °ttuṃ pa°, B₁.

gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasaṃkhāraparinibbāyinā, uddhaṃsotena, akaniṭṭhagāminā, saddhāvimuttena[1], diṭṭhappattena[2] kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitabbaṃ.

Asekhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ: saddhāvimuttena, paññāvimuttena, suññatavimuttena, animittavimuttena, appaṇihitavimuttena[3], ubhatobhāgavimuttena, samasīsinā[4], paccekabuddha[5]-sammāsambuddhehi[6] cā ti.

Asekhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddisitabbaṃ.

Evaṃ lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ imehi chabbīsatiyā puggalehi niddisitabbaṃ.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā puggalehi niddisitabbaṃ. Te caritehi niddiṭṭhā samanvesitabbā[7], keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rāgacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca, keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca dosacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito, rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosacarito[6], dosamukhe ṭhito mohacarito[8], dosamukhe ṭhito rāgacarito[9], dosamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, mohamukhe[6] ṭhito[6] mohacarito[6], mohamukhe ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ imehi ekūnavīsatiyā puggalehi niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ sīlavantehi niddisitabbaṃ. Te

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[1] °vimuttakena, S. [2] diṭṭhipattena, B_1. S.
[3] apaṇita°, B. [4] °sīsinā, S.; °sisinā, B. B_1. Com.
[5] °buddhehi, B. B_1. [6] *om.* S.
[7] samannesi°, B_1. [8] rāgacarito, S.
[9] moha°, S.

sīlavanto pañca puggalā: pakatisīlaṃ, samādānasīlaṃ, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitabbaṃ.

Imehi pañcahi dhammehi lokuttaraṃ suttaṃ dhammādhiṭṭhānaṃ tīhi suttehi niddisitabbaṃ: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca[1].

Lokiyañ ca lokuttarañ ca sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca ubhayena niddisitabbaṃ.

Ñāṇaṃ paññāya niddisitabbaṃ: paññindriyena paññābalena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tīraṇāya[2] santīraṇāya[3] dhamme[4]- ñāṇena anvaye- ñāṇena khaye- ñāṇena anuppāde- ñāṇena anaññātaññassāmītindriyena[5] aññindriyena aññātāvindriyena[6] cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitabbaṃ. Ñeyyaṃ atītānāgatapaccuppannehi ajjhattikabāhirehi hīnappaṇītehi dūrasantikehi saṃkhatāsaṃkhatehi kusalākusalābyākatehi, saṃkhepato vā chahi ārammaṇehi niddisitabbaṃ. Ñāṇañ ca ñeyyañ ca tadubhayena niddisitabbaṃ, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ saṃkhatena asaṃkhatena ca niddisitabbaṃ.

Dassanabhāvanā sakavacanaṃ paravacanaṃ[1] vissajjaniyaṃ avissajjaniyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ[7] sutte yathā niddiṭṭhaṃ tathā[8] upadhārayitvā[9] labbhamānato[10] niddisitabbaṃ, yaṃ vā[8] pana kiñci Bhagavā aññataravacanaṃ[11] bhāsati, sabban taṃ yathā niddiṭṭhaṃ dhārayitabbaṃ.

Duvidho hetu: yañ ca kammaṃ ye ca[12] kilesā. *

Samudayo kilesā[13].

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[1] *om.* S. [2] tī°, B. B_1.
[3] santī°, B. B_1. [4] dhammena, B_1.
[5] anaññata°, B.; anaññataññassāmindriyena, B_1.
[6] aññatā°, S. [7] adutābhayaṃ, S. [8] *om.* B_1.
[9] upaṭṭhāyayitvā, B_1. [10] labbhadhānato, S.
[11] aññataraṃ va°, S. [12] 'va, S. [13] °so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbaṃ: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena[1] niddisitabbaṃ. Kusalañ ca akusalañ ca tadubhayena[2] niddisitabbaṃ.

Anuññātaṃ Bhagavato anuññātāya[3] niddisitabbaṃ. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriyā, kappiyānulomo[4] ti. Yaṃ dissati tāsu tāsu bhūmīsu, taṃ kappiyānulomena niddisitabbaṃ. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitabbaṃ. Anuññātañ ca paṭikkhittañ ca tadubhayena[2] niddisitabbaṃ.

Thavo[5] pasaṃsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasaṃghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiyā ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evam etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalānī ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ[6] daṭṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno[7]: —

Navahi ca[1] padehi kusalā | navahi ca yujjanti akusalapakkhā
ete khalu mūlapadā[8] | bhavanti aṭṭhārasa padānī ti.

Niyuttaṃ sāsanapaṭṭhānaṃ.

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1 *om.* S. 2 °yehi S.
3 anuññatāya, S.
4 kappiyā ti lomo, B_1.
5 tavo, B. B_1.
6 kuhi, B_1.
7 °kaccāyano, S.
8 °pādā, B_1.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena bhāsitā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti[1].

Nettipakaraṇaṃ niṭṭhitaṃ[2].

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[1] B$_1$ *adds* (cf. A. V, p. 361, n. 8): —
Jinacakke vijjulakkhe soti bho pūramāpito *(sic)*
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ *(sic)*
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacārasampanno
ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*] siripavarādityā lokādhipati Vijayamahādhammarājādhirājā, *then a few words in Burmese, and after these:* Nettipakaraṇaṃ niṭṭhitaṃ, *then again a few words in Burmese, after which:* nibbānapaccayo hotu [*in Burmese*].

[2] S. *adds* nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kā, rev., second line). Tattha ken' aṭṭhena Netti?

Saddhammanayan' aṭṭhena.

Yathā hi taṇhā satte kāmādibhavaṃ nayatī ti bhavanettī ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ nayatī ti saddhammanay' aṭṭhena Nettī ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi karaṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhānabhūte patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyantī ti Netti. Na hi Netti-upadesasannissayena vinā aviparītasuttatthāvabodho sambhavati. Tathā hi vuttaṃ: — *Tasmā nibbāyitukāmenā* ti ādi. Sabbā pi hi suttassa atthasaṃvaṇṇanā Netti-upadesāyattā Netti ca suttapabhavā, suttaṃ sammāsambuddhapabhavan ti.

p. 1. (fol. kai, rev., third line). Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃsālaṅkārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Mahākaccāno ti pana pūjāvacanaṃ yathā Mahāmoggallāno ti. Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayañ ca gāthā Nettisaṃgāyantehi pakaraṇatthasaṃgaṇhavasena ṭhapitā ti daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre[1] tan taṃ Hāra-Niddesa-nigamane Tenāha āyasmā ti ādivacanaṃ.

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[1] *The Commentary uses* vibhāga *and* vibhaṅga *indifferently, but in a passage describing the contents of our work it says:* — Sā panāyaṃ Nettipakaraṇaparicchedato

Tattha ken' aṭṭhena hārā? p.1. (fol. kau, rev., third line from bottom).

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāṇa-saṃsayavipallāsā ti hārā. Haranti vā sayaṃ tāni. Haraṇamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohāriyanti dhammasaṃvaṇṇaka-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷisamūho hārasaṅkhāto attano avayavabhūtaratanasamphassehi samupajaniyamānehi[1] bhedasukho hutvā tadupabhogijanasarīrasantāpaṃ nidāghapariḷāhūpajanitaṃ vūpasameti, evam ete pi nānāvidhaparamatthharatanapabandhā saṃvaṇṇanā visesā attano avayavabhūtaparamattharatanādhigamena samuppādiyamānanibbutisukhā dhammapaṭiggāhakajanahadayaparitāpaṃ kāmarāgādi-kilesahetukaṃ vūpasameti ti.

Atha vā hārayanti aññāṇādīnaṃ hāraṃ apagamaṃ karonti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhagavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato ñāpenti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā. p.Ā. (fol. kāḥ, obv., fourth line). Nayanamattam eva vā ti nayā. Niyanti vā sayaṃ dhammakathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhiyamānā paccayapaccayuppannadhammānaṃ yathākkamasambandhavibhāgabyāpāravirahānurūpabalabhāvadassanena asaṃkarato sammutisaccaparamatthasaccānaṃ sabhāvaṃ pavedayantā paramatthasaccapaṭivedhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

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tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamaṃ hi Hāravicāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Pāḷivavatthānato pana Saṃgahavāra-Vibhāgavāravasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Niddesa-Paṭiniddesavasena tividho.

[1] °manahi.

gadhammavibhāgadassanena aviparītasuttatthāvabodhāya abhisambhuṇantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3 (fol.kha, obv., last line). Evaṃ uddiṭṭhe hārādayo niddisituṃ Tattha saṃkhepato ti ādi āraddhaṃ.

Tattha tatthā ti tasmiṃ uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hāra-naya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo
ettāvatā ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hāra-nayānaṃ attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanassa atthasaṃvaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādīni ca yasmā nesaṃ lakkhaṇesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assādādīnavatā ti ādikā Niddesagāthā.

Tāsu assādādīnavatā (1)[1] ti assādo ādīnavatā ti padavibhāgo, ādīnavatā ti ca ādīnavo eva. Keci assādādīnavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyatī ti assādo. Sukhaṃ somanassañ ca. Vuttaṃ h'etaṃ:— *Yaṃ bhikkhave pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti.* Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — *So tad assādeti, taṃ nikāmetī ti.* — *Rūpaṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjatī ti.* — *Saṃyojaniyesu bhikkhave dhammesu assādānupassino ti ca.* Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ

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[1] *The numbers in brackets indicate the verses of the* Niddesavāra *in which the words commented on occur.*

vipallāsā pi. Vipallāsavasena hi sattā aniṭṭham pi ārammaṇaṃ iṭṭhākārena assādenti. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assādavicāro veditabbo. Kathaṃ pana dukkhādukkhamasukhavedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāyasabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Visākha vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā ti* (M. I, p. 303). Tattha vedanāya aṭṭhasatapariyāyavasena tebhūmakasaṃkhārānaṃ nikkhepakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo. Ādīnavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ ativiya kapaṇaṃ vāti pavattatī ti ādīnavo. Kapaṇamanusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādiyogena. Yato tattha ādīnavānupassanā āraddhavipassakānaṃ yathābhūtanayo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paccupādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcasu upādānakkhandhesu ādīnavo ti.* Tasmā ādīnavo dukkhasaccaniddesabhūtānaṃ jātiyādīnaṃ aniccatādīnaṃ dvācattālisāya ākārānaṃ ca vasena vibhajitvā niddisitabbo.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissaratī ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmaññaniddesena ekasesena vā nissaraṇan ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānañ ca sampiṇḍanattho. Tattha ariyamaggapakkhe satipaṭṭhānādīnaṃ sattatiṃsabodhipakkhiyadhammānaṃ kāyānupassanādīnañ ca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhajitvā niddisitabbaṃ, nibbānapakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesabhedena. Yato vā taṃ nissaṭaṃ tesaṃ paṭisambhidāmagge dassitapabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rūpādīnaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattānaṃ channaṃ channam viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādīnaṃ channaṃ

dhātūnaṃ dasannaṃ kasiṇāyatanānaṃ kesādīnaṃ battiṃsāya ākārānaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmadhātu-ādīnaṃ tissannaṃ dhātūnaṃ kāmabhavādīnaṃ tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānañ cā ti evam-ādīnaṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitabbaṃ.

Phalan (1) ti desanāphalaṃ. Kiṃ pana tan ti? Yaṃ desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānañ ca nissaraṇan* ti iminā vuttam evā ti saccam etaṃ. Tañ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetaṃ. Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamaggassa pubbabhāgapaṭipattibhūtā chabbisuddhiyo, yañ ca tasmiṃ khaṇe maggaṃ anabhisambhuṇantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānudiṭṭhiṃ ūhacca
evaṃ maccutaro siyā (ti idaṃ phalan) ti; (p. 6): —
Dhammo have rakkhati dhammacārin ti idaṃ phalan ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṇṇabala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, sīlasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhī ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtā pubbabhāgapaṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesaṃ matena nissaraṇan ti nibbānam eva vuttaṃ siyā. Phalaṃ viya upāyo pi pubbabhāgo ti vuttaṃ siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātaṃ. Yasmā pana (p. 6) *te pahāya tare oghan ti* idaṃ nissaraṇan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghataraṇan ti.

Āṇattī (1) ti āṇārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhī ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokaṃ avekkhassu | *Mogharājā* (ti āṇattī ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo saṃvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kiṃ pan' etesaṃ assādādīnaṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānan ti? Niravasesānaṃ yeva. Yasmiṃ hi sutte assādādīnava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissatī ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugītī ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanattho. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena[1] āgataṃ pucchā-vissajjanaṃ vicetabban ti dasseti. Yā ca anugītī (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti. Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānusandhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādike parigaṇhāti. Ettāvatā vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicinati | pa | anugītiṃ vicinatī ti.

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[1] sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā adiṭṭhajotanā diṭṭhasaṃsandanā vimaticchedanā anumatipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atītavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanīyaṃ sāvasesaṃ niravasesaṃ[1] sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaran ti ādinā vissajjanā-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitatthaṃ ānetvā vicayo pubbenāparaṃ saṃsandetvā pavicayo pubbāparavicayo. Ayaṃ anugīti vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugīti-vicayo. Assādādīsu sukhavedanāya iṭṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparītagahaṇalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesañ ca dvāvīsatiyādhikesu[2] dvācattālīsādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkhavedanāya aniṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādīnaṃ ādiantavantatāya aniccan ti kathāya ca aniccā ti ādinā sabbesañ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādīnavavuttiyā okāraniddhāraṇena ādīnavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi-pubbabhāgapaṭipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evaṃ nissaraṇa-vicayo. Phalādīnaṃ tan taṃ suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugītīnaṃ assādādīnaṃ ca visesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

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[1] nivarasesaṃ. [2] °yātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmi (3) ti byañjanaṃ sandhāyāha, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesaṃ byañjanavicārabhāvato. Vuttaṃ hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttaṃ: — Sabbe hārā sampathamānā nayanti suttatthaṃ byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārayojanā, tesaṃ byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttīnaṃ vicāraṇā ti attho. Kathaṃ pana tesaṃ yuttāyuttajānanā? Catūhi mahāpadesehi avirujjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakabhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanaṃ. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yuttī ti niddiṭṭho (3) hi evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādidhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānan (4) ti yaṃ kāraṇaṃ taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evaṃ vuttanayena ti attho. Yāva sabbe dhammā (4) ti yattakā tasmiṃ sutte āgatadhammā, tesaṃ sabbesaṃ pi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evaṃ sutte āgatadhammānaṃ padaṭṭhānabhūtā dhammā tesañ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūtadhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmiṃ kasmiñci Ekadhamme[1] sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādibhāvena rūpakkhan-

[1] Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā saṃvaṇṇanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahacāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādīhi avuttānaṃ pi vuttānaṃ viya niddhāraṇaṃ veditabbaṃ. So hāro lakkhaṇo nāmā (5) ti evaṃ sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā saṃvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttaṃ padanibbacanan ti attho. Adhippāyo (6) ti buddhānaṃ sāvakānaṃ vā tassa suttassa desakānaṃ adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etaṃ paccattaṃ. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttaṃ. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattaṃ. Desanā nidānan ti nidadāti phalan ti nidānaṃ, kāraṇaṃ. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāparānusandhī (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhī ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ saṃsandetvā kathanan ti attho. Saṃgītivasena vā pubbāparabhūtehi suttantarehi saṃvaṇṇiyamānassa suttassa saṃsandanaṃ pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanaṃ, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evaṃ nibbacanādhippāyādīnaṃ catunnaṃ vibhāvanalakkhaṇo catubyūhohāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādīnaṃ padaṭṭhānabhūte dhamme desanārūḷhe sati. Pariyesati sesakaṃ padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakaṃ pamādādīnaṃ āsannakāraṇattā padaṭṭhānabhūtaṃ kosajjādikaṃ dhammantaraṃ pariyesati paññāya gavesati, pariyesitvā ca saṃvaṇṇanāya yojanto desanaṃ āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āraddhaṃ suttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammaṃ. Taṃ kusalādivasena anekavidhaṃ. Padaṭṭhānan (8) ti yasmiṃ patiṭṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmī ti evamādikaṃ bhūmiṃ[1]. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmavasena vā puthujjana-sotāpannādi-vatthuvasena vā sādhāraṇe avisiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhattī (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhattī (8) ti ñātabbo ti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādharaṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbaṃ.

Niddiṭṭhe (9) ti kathite sutte āgate saṃvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesaṃ vasena parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmiṃ yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttānī (10) ti navavidhasuttantasaṅkhāte tepiṭake buddhavacane bhāsitāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāḷiyaṃ āgatāni yeva vevacanāni gahetabbānī ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padatthassa. Yo jānati[2] suttavidū (10) ti yathā: Sabbissa jānāhī ti vutte Sabbinā vicārehi, Sabbi dethā ti

[1] bhūmi. [2] janāti.

vā āṇāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbaṃ.

Dhammaṃ (11) ti khandhādidhammaṃ. Paññattihi (11) ti paññāpanehi pakārehi ñāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Ñeyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti ñātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbaṃ.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātuāyatanā[1] (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvīsati indriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo saṃvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otaraṇo nāma so hāro (12) ti yo yathāvutto saṃvaṇṇanāviseso, so otaraṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaraṇa-lakkhaṇo otaraṇo-hāro nāmā ti veditabbaṃ.

Vissajjitamhi (13) ti buddhādihi byākate. Pañhe (13) ti ñātuṃ icchite atthe. Gāthāyaṃ (13) ti gāthārūḷhe, idañ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttaṃ. Yam ārabbhā ti? Sā pana gāthā yaṃ atthaṃ ārabbha adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitaṃ, ārambho[2] na sodhito, padañ ca sodhitaṃ ārambho[2] ca sodhito ti evaṃ padādinaṃ sodhitāsodhitabhāvavicāro. Hāro so

[1] āyatanāni. [2] ārabbho.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti veditabbaṃ.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattam eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasaddapariyāyo, tasmā sāmaññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmaññena jātijarākāmataṇhā-bhavataṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmaññaṃ ko vā viseso' ti evaṃ sāmaññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmaññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādīnaṃ viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmaññavisesā pi. Tathā hi idaṃ dukkhan ti vuccamānaṃ jāti-ādi apekkhāya sāmaññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmaññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikaṃ paccayuppannadhammaṃ janayanti nipphādenti. Paccayā (15) ti sahajātapaccayabhāvena. Paraṃ parato (15) ti paraṃparapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmiṃ avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasaṅkhātajanakādibhedabhinnaṃ hetuṃ ākaḍḍhitvā suttato niddhāretvā yo saṃvaṇṇanāsaṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasaṅkhāte hetupaccaye niddhāretvā saṃvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhi-ādīnaṃ mūlabhūtā, te tesaṃ

samādhi-ādīnaṃ padaṭṭhānabhāvena samāropayitabbā ti sambandho. **Ye c'ekatthā pakāsitā muninā** (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamatikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena **samāropayitabbā** ti sambandho. Samāropanaṃ c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasaṅkhātassa sīlādikhandhattayassa pariyāyantaravibhāvanamukhena bhāvanāpāripūrikathanaṃ bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. **Esa samāropano hāro** (16) ti esa sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evaṃ gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisituṃ Taṇhañ cā ti ādi vuttaṃ. Tattha **taṇhañ ca avijjam pi cā** (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇhaṃ avijjaṃ pi ca, **yo netī** (17) ti sambandho, yo saṃvaṇṇanāviseso, taṃ neti saṃkilesapakkhaṃ pāpeti saṃkilesavasena suttatthaṃ yojetī ti adhippāyo. **Samathenā** (17) ti samādhinā, **vipassanāyā** ti paññāya. Yo neti vodānapakkhaṃ pāpeti. Tattha suttatthaṃ yojetī ti adhippāyo. **Saccehi yojayitvā** (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccaṃ, avasesā tebhūmakadhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccan ti, evaṃ imehi catūhi saccehi yojitvā. **Ayaṃ nayo nandiyāvatto** (17) ti yo taṇhāvijjāhi saṃkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo saṃvaṇṇanāviseso, ayaṃ nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā saṃvaṇṇanāviseso ti vuttaṃ. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādīnaṃ vasena taṇhādimukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasaṃgahite sabbe pi akusale dhamme. **Samūlehi** (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. **Kusale** (18) ti sabbe pi catubhūmake kusaladhamme. **Kusalamūlehi** (18) ti kusalehi alobhādimūlehi **yo neti**, nayanto ca kusalākusalaṃ māyāmarīci-ādayo viya abhūtaṃ na hoti ti **bhūtaṃ**, paṭa-ghaṭādayo viya na sammutisaccamattan ti **tathaṃ**, akusalassa iṭṭhavipākatābhāvato kusalassa ca aniṭṭhavipākatābhāvato vipāke sati avisaṃvādakattā **avitathaṃ neti**, evam etesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanatā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhādīni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisaṃvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathānī ti* (S. V, p. 430). **Tipukkhalaṃ taṃ nayaṃ āhu** (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo saṃvaṇṇanāviseso, taṃ tipukkhala-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. **Kilese** (19) ti kilissanti vibādhenti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci **saṃkilese** ti pi paṭhanti, kilesasahite ti attho. **Indriyehi** (19) ti saddhādīhi indriyehi. **Saddhamme** (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. **Etaṃ nayan** (19) ti yo subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo saṃvaṇṇanāviseso, etaṃ **nayavidū** saddhammanayakovidā atthanayakusalā eva vā, **sīhavikkīḷitaṃ nayan** ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanatthaṃ katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: **tahiṃ tahin** ti. **Kusalākusalā** (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtadhammā. **Vuttā** (20) ti suttato niddhāretvā kathitā. **Manasā volokayate** (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahi ti pi pāṭho. Tattha te ti te yathāvuttadhamme, abahi ti abbhantaraṃ citte evā ti attho. Taṃ khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanaṃ, taṃ disālocanaṃ nāma nayaṃ vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayaṃ nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suttato niddhāretvā ti attho. Ukkhipiya yo samānetī ti pi paṭhanti. Tass' attho: yo tesaṃ disābhūtadhammānaṃ samānayanaṃ karotī ti. Yan ti vā kriyāparāmasanaṃ. Samānetī ti samaṃ sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan taṃ nayadisābhūte. Ayaṃ nayo (21) ti samānetī ti ettha yad etaṃ taṃ nayadisābhūtadhammānaṃ samānayanaṃ, ayaṃ aṅkuso nāma nayo ti attho. Etañ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesaṃ yojanakkamaṃ dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamaṃ soḷasa hārā yojetabbā ti vacanaseso. Hārasaṃvaṇṇanā paṭhamaṃ kātabbā, byañjanapariyeṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Aṅkusena hī (22) ti hi-saddo nipātamattaṃ. Sesaṃ uttānam eva.

Idāni yesaṃ byañjanapadānaṃ atthapadānañ ca vasena Dvādasa padāni suttan ti vuttaṃ (p. 1). Tāni padāni niddisituṃ Akkharaṃ padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharaṃ pariyāyena akkharaṇato asañcaraṇato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' aṭṭhena vaṇṇo? Atthasaṃvaṇṇanaṭṭhena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padādibhāvena gayhamāno yathāsambandhaṃ tan taṃ atthaṃ vadati. Ekakkharaṃ vā padaṃ akkharaṃ. Keci pana

manasā-desanā-vācāya akkharaṇato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padaṃ. Taṃ nāma-padaṃ, ākhyāta-padaṃ, upasagga-padaṃ, nipāta-padan ti catubbidhaṃ. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānaṃ nāma-padaṃ. Phusati vedayati vijānātī ti evam-ādikaṃ kriyāpadhānaṃ ākhyātapadaṃ. Kriyāvisesagahaṇanimittaṃ pa iti evam-ādikaṃ upasagga-padaṃ. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtaṃ evan ti evam-ādikaṃ nipāta-padaṃ. Byañjanan (23) ti saṃkhepato vuttaṃ: padābhihitaṃ atthaṃ byañjayatī ti byañjanaṃ. Vākyaṃ. Taṃ pana atthato padasamudāyo ti daṭṭhabbaṃ. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānaṃ katvā atthasampaṭipattī ti vākyam eva atthaṃ byañjayati. Niruttan (23) ti ākārābhihitaṃ nibbacanaṃ niruttaṃ. Niddeso (23) ti nibbacanavitthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evaṃ, padato ākārassa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padaṃ, uccāraṇavasena pariyosite vākye vibhajiyamāne vā tadavayavo ākāro ti ayaṃ etesaṃ viseso. Chaṭṭhaṃ vacanaṃ chaṭṭhavacanaṃ ākāro, chaṭṭhavacanaṃ etassā ti ākārachaṭṭhavacanaṃ (23). Byañjanapadaṃ. Ettha ca byañjanan ti imassa padassa anantaraṃ vattabbaṃ ākārapadaṃ niddesapadānantaraṃ vadantena ākārachaṭṭhavacanan[1] ti vuttaṃ, padānupubbikaṃ pana icchantehi, taṃ byañjanapadānantaram eva kātabbaṃ. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākārā ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettāva[2] byañjanaṃ sabban (23) ti yān' imāni akkharādīni niddiṭṭhāni, ettakam eva sabbaṃ byañjanaṃ etehi asaṃgahitaṃ byañjanaṃ nāma n'atthī ti attho.

Saṃkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamaṃ kāsanā, kāsiyati dīpiyatī ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

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[1] ākāra° [2] *corrected into* evaṃ tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ visesādhānassa katattā padapariyosāne padatthasampaṭipatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāsetī ti, akkharehi padehi ca ugghaṭetī ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammañ ca paññatti ca vibhajanuttānikammapaññatti (24). Tattha vibhajanā ti vibhāgakaraṇaṃ. Ubhayenāpi niddisanam āha. Idha purimanayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbaṃ. Uttānikammaṃ pākaṭakaraṇaṃ. Pakārehi ñāpanaṃ paññatti. Dvayenāpi paṭiniddisanaṃ katheti. Etthāpi nirutti-niddesasaṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṭiniddisiyatī ti vuccati. Etehī (24) ti etehi eva saṅkāsanādi-vimuttassa desanatthassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasantānassa pabodhanakriyānibbatti. So ca suttattho saṃkāsanādi-ākāro ti. Tena vuttaṃ: attho kammañ ca niddiṭṭhan ti.

Tīṇi (25) ti liṅgavipallāsena vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehī (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānañ ca catusaccayojanavasena pavattanato sabbo pāḷiattho atthanayattayasahito saṃkāsanādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbīsā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbīsa. Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidhaṃ yathāvuttaṃ catubbīsavidhañ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti sampiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthī ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭhamaṃ ti nayehi paṭhamaṃ hārā saṃvaṇṇetabbā ti hāra-

nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyam ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ pan' ettha kāraṇaṃ, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyam anuyogo na katthaci anukkame nivisati, api ca dhammadesanāya nissayaphalatadupāyasarīrabhūtānaṃ assādādīnaṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttānurūpā ti suviññeyyabhāvato paresañ ca saṃvaṇṇanā visesānaṃ Vicaya-hārādīnaṃ patiṭṭhābhāvato paṭhamaṃ Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajituṃ tattha *katamo desanā-hāro* ti ādi āraddhaṃ. p. 6 (fol. gī, rev., last line but one).

Evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetuṃ *Tattha Bhagavā* ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesā na katā. Taṃ jānātī ti *ugghaṭitaññū*. Uddesamattena sappabhedaṃ savitthāramattaṃ paṭivijjhatī ti attho. Ugghaṭitaṃ vā uccalitaṃ uṭṭhapitan ti attho. Taṃ jānātī ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanaṃ saṅkamanto viya hoti, tam esa uccalitam eva jānātī ti attho. Calitam eva vā ugghaṭitaṃ. Sassatādiākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadesanā taṅkhaṇasahitā eva calanāya hoti. Tato paramparānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhatī ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇaṃ deseti. Tattha ken' eva tassa atthasiddhito? Vipañcitaṃ vitthāritaṃ niddiṭṭhaṃ jānātī ti *vipañcitaññū*. Vipañcitaṃ vā mandaṃ saṇikaṃ dhammaṃ jānātī ti vipañcitaññū. Tassa vipañcitaññussa ādīnavaṃ nissaraṇañ ca deseti. Nātisaṅkhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti *neyyo*. Mudindriyatāya p. 7 (fol. ge, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādīnavaṃ nissaraṇañ ca deseti anavasesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāḷi (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipañcitaññū?

Yassa puggalassa saṃkhittena bhāsitassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipañcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasikaroto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyaṃ paṭivedhassa abhājanan ti na gahito ti daṭṭhabbaṃ.

p. 5. (fol. gaṃ, rev., last line) Evaṃ paṭipadāvibhāgena vineyyapuggalavibhāgaṃ dassetvā idāni taṃ ñāṇavibhāgena dassento[1] yasmā Bhagavato desanā yāva-d-eva veneyyavinayanatthā vinayañ ca nesaṃ sutamayādīnaṃ tissannaṃ paññānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhāvanañ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassanena desanābhājanaṃ vibhajitvā tattha desanāyaṃ desanāhāraṃ niyojetukāmo taṃ dassetuṃ **Svāyaṃ hāro kattha samuṭṭhito**[2] ti ādim āha . . . **Tatthā** ti tasmiṃ yathābhūte yathāpariyatte dhamme. **Vīmaṃsā** ti pāḷiyā pāḷiatthassa ca vīmaṃsanapaññā. Sesaṃ tassā eva vevacanaṃ. Sā hi yathāvuttavīmaṃsane saṃkocaṃ anāpajjitvā ussahanavasena **ussāhanā**, tulanavasena **tulanā**, upaparikkhanavasena **upaparikkhā** ti ca vuttā. Atha vā vīmaṃsatī ti vīmaṃsā. Sā padapadatthavicāraṇā paññā. Ussāhanā ti viriyena upathambhitā dhammassa dhāraṇaparicayasādhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

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[1] dassanto. [2] *The text has* sambhavati.

ṇapaññā. Upaparikkhā ti mahāpadese otāretvā pāḷiyā pāḷiyatthassa upaparikkhanapaññā. Attahitaṃ parahitañ ca ākaṅkhantehi suyyatī ti sutaṃ. Kālavacanicchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikārato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanaṃ sutaṃ sotadvārānusārena pariyattidhammassa upadhāraṇan ti attho. Sutena hetunā nibbattā sutamayī. Pakārena jānātī ti paññā. Yā vīmaṃsā ayaṃ sutamayīpaññā ti paccekaṃ viyojetabbaṃ. Tathā ti yathā sutamayī-paññā vīmaṃsādipariyāyavatī vīmaṃsādivibhāgavatī ca, tathā cintāmayī cā ti attho. Yathā vā sutamayī oramattikā anavaṭṭhitā ca, evaṃ cintāmayī cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha paññā bhāvanāmayī ti? Bhāvanāmayam eva hi taṃ ñāṇaṃ, paṭhamaṃ nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetuṃ Parato ghosā ti ādi vuttaṃ. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesaṃ desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayī ti yojetabbaṃ.

Evaṃ desanā-paṭipadā-ñāṇavibhāgehi desanābhājanaṃ vineyyattayaṃ vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāraṃ niddhāretvā yojetuṃ Sāyaṃ dhammadesanā ti ādi āraddhaṃ. p.S. (fol. gha, rev., last line but one).

Tatthā ti tassaṃ catusaccadhammadesanāyaṃ. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanaṃ yebhuyyena padasaṅgahitāni akkharānī ti dassanatthaṃ. Padā akkharā byañjanā ti liṅgavipallāso kato ti daṭṭhabbaṃ. Atthassā ti catusaccasaṅkhātassa atthassa. p.S. (fol. ghi, obv., last line).

Evaṃ akkharehi saṅkāseti ti ādinā channaṃ byañjanapadānaṃ byāpāraṃ dassetvā idāni atthapadānaṃ byāpāraṃ dassetuṃ So 'yaṃ dhammavinayo ti ādi vuttaṃ. Tattha sīlādidhammo eva pariyatti-atthabhūto vinayanato p.S. (fol. gha, obv., first line).

dhammavinayo. Ugghaṭiyanto ti uddisiyamāno. Tenā ti ugghaṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṭiniddisiyamāno.

(p. 10 (fol. ghu, obv., third line fr. bottom).) Idaṃ vuccati Tathāgatapadaṃ iti pī ti ādīsu idaṃ sikkhattayasaṅgahaṃ sāsanabrahmacariyaṃ Tathāgatagandhahatthino paṭipattidesanāgamanehi kilesagahaṇaṃ ottaritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevitaṃ bhajitan ti pi tassa mahāvajirañāṇasabbaññutañāṇadantehi ārañjitaṃ tebhūmakadhammānaṃ ārañjanaṭṭhānan ti pi vuccatī ti attho. Ato c'etan ti yato Tathāgatapadādibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmaṃ vā sabbaseṭṭhaṃ cariyan ti paññāyati.

(p. 10. (fol. ghu, rev., second line).) Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ Kesaṃ ayaṃ dhammadesanā ti pucchitvā Yoginan ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāraṃ payojentī ti.

(p. 10. (fol. ghū, obv., sixth line).) Nava suttante ti suttageyyādike nava sutte.

(p. 10. (fol. ghū, obv., last line but one).) Yathā kiṃ bhave ti yena pakārena so vicayo pavattetabbo, taṃ pakārajātaṃ kiṃ bhave kiṃ disaṃ bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pi pāṭho.

(p. 14. (fol. ghau, rev., first line).) Ayaṃ pañho anusandhiṃ pucchatī ti anantaragāthāyaṃ (S. N. v. 1036) sotānaṃ pariyuṭṭhānānusayappahānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā tappahāne paññā-satīsu tiṭṭhantīsu tāsaṃ sanissayena nāmarūpena bhavitabbaṃ. Tathā ca sativaṭṭaṃ vaṭṭati eva. Kattha nu kho imāsaṃ sanissayānaṃ paññā-satīnaṃ asesanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

(p. 14. (f. ghau, rev., third l. fr. bott.).) Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahīyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvuttesu kāmacchandādipadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmacchandādayo pahīyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-ñāṇan ti yena ñāṇena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-ñāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-ñāṇan ti. Idhāpi pubbe vuttanayen' eva arahattaphalañāṇavasena attho yojetabbo. Aṭṭhasāliniyaṃ pana khaye-ñāṇaṃ kilesakkhayakare-ariyamagge-ñāṇan ti vuttaṃ (cf. Asl. p. 409). Anuppāde-ñāṇaṃ paṭisandhivasena anuppādabhūte tan taṃ maggavajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-ñāṇan ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavasen' eva vibhattaṃ. p. 15. (fol. ghaṃ, obv., third line).

Sā pajānanaṭṭhena paññā ti yā pubbe sotānaṃ pidhānakiccā vuttā paññā, sā pajānanasabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ apilāpanaṭṭhena ogāhanaṭṭhena sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha. p. 15. (fol. ghaṃ, rev., second line).

Yā imesu catūsu indriyesū ti imesu sati-ādīsu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ sahajātā eva yā saddahanā. Imehi catūhi indriyehī ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso. p. 15. (fol. ghāḥ, obv., first line)

p. 16. (fol. ghāḥ, obv., fourth line). Idaṃ pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pāṭho, aggo ti attho.

p. 16. (fol. ghāḥ, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato saṃkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. ṅa, obv., second line). Na kevalaṃ catuttha-iddhipāde eva samādhi ñāṇamūlako, atha kho sabbo pi ti dassetuṃ Sabbo samādhi ñāṇamūlako ñāṇapubbaṅgamo ñāṇānuparivattī ti vuttaṃ. Yadi evaṃ, kasmā? So eva vimaṃsāsamādhi ti vutto ti vimaṃsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tattha pubbabhāgapaññāya ñāṇamūlako adhigamapaññāya ñāṇapubbaṅgamo, paccavekkhaṇapaññāya ñāṇānuparivatti. Atha vā pubbabhāgapaññāya ñāṇamūlako upacārapaññāya ñāṇapubbaṅgamo, appanāpaññāya ñāṇānuparivatti, upacārapaññāya vā ñāṇamūlako appanāpaññāya ñāṇapubbaṅgamo abhiññāpaññāya ñāṇānuparivatti ti veditabbaṃ.

Yathā pure ti yathā samādhissa pubbenivāsānussatiñāṇānuparivattibhāvena pure pubbe atītāsu jātīsu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresañ ca khandhaṃ khandhapaṭibandhañ ca duppaṭivijjhaṃ nāma n'atthi, tathā pacchā samādhissa anāgataṃ saññāṇānuparivattibhāvena anāgatāsu jātīsu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresañ ca khandhaṃ khandhupanibandhañ ca duppaṭivijjhaṃ nāma n'atthī ti attho. Yathā pacchā ti yathā samādhissa cetopariyañāṇānuparivattibhāvena anāgatesu sattasu divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi, tathā pure atītesu sattasu divasesu parasattānaṃ cittaṃ duppaṭivijjham nāma n'atthī ti attho. Yathā divā ti yathā divasabhāge suriyālokena andhakārassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuviññeyyaṃ rūpaṃ suviññeyyaṃ, tathā rattin ti tathā rattibhāge caturaṅgasamannāgate pi andhakāre vattamāne samādhissa dibbacakkhuñāṇānuparivattitāya duppaṭivijjhaṃ rūpāyatanaṃ nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-

maṃ kenaci tirohitaṃ yañ ca atidūre, taṃ sabbaṃ duppaṭivijjhaṃ nāma n'atthi. Yathā ca rūpāyatane vuttaṃ, tathā samādhissa dibbasotañāṇānuparivattitāya saddāyatane ca netabbaṃ. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā ti sekhe asekhe vipassanāpubbaṅgamapahānena ca pucchanayogena pucchāvidhinā ti attho. p.17. (fol. ā, obv., fifth line).

Bhagavato ca nepakkaṃ ukkaṃsapāramipattaṃ anāvaraṇañāṇadassanena dīpetabban ti anāvaraṇañāṇaṃ tāva kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadaṃ dassetuṃ Bhagavato sabbaṃ kāyakamman ti ādi vuttaṃ. Tena sabbattha appaṭihatañāṇadassanena Tathāgatassa sekhāsekhapaṭipattidesanā kosallam eva vibhāveti. p.17. (fol. nā, obv., last line).

Tatr' idaṃ opammasaṃsandanaṃ: — Puriso viya sabbaloko tārakarūpāni viya cha ārammaṇāni. Tassa purisassa tārakarūpānaṃ dassanaṃ viya lokassa cakkhuviññāṇādīhi yathārahaṃ chaḷārammaṇajānanaṃ. Tassa purisassa tārakarūpāni passantassāpi 'ettakāni satāni ettakāni sahassāni' ti ādinā gaṇanasaṅketena ajānanaṃ viya lokassa rūpādiārammaṇaṃ, kathañci jānantassāpi aniccādi-lakkhaṇattayānavabodho ti. Sesaṃ pākaṭam eva. p.18. (fol. ñā, rev., third line from bottom).

Dhammānaṃ salakkhaṇe-ñāṇan ti rūpārūpadhammānaṃ kakkhaḷaphusanādi-salakkhaṇe-ñāṇaṃ. Taṃ pana yasmā sabbaṃ neyyahetu-hetuphalabhedato duvidham eva hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti niddiṭṭhaṃ. p.20. (fol. ḍu, obv., first line).

Atthakusalo ti paccayuppannesu atthesu kusalo. **Dhammakusalo** ti paccayadhammesu kusalo. Pāḷi-atthapāḷi-dhammā vā atthadhammā. **Kalyāṇatākusalo** ti yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo vā. **Phalatākusalo** ti khīṇāsavaphalakusalo. **Āyakusalo** ti ādisu āyo ti vaḍḍhi. Sā anatthahānito atthuppattito ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito p.20. (fol. lu, obv., last line).

anatthuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattaṃ ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu āyādīsu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato[1] ti āha.

p. 20 (fol. ia, rev., fourth line from bottom). Idāni yathāniddiṭṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p. 21 (fol. iā, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato ṭhānakaraṇāni āhacca abhihantvā pavattavacanaṃ, sammāsambuddhena sāmaṃ desitasuttan ti attho. Anusandhivacanan ti sāvakabhāsitaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītatthan ti yathārutavasena ñātabbatthaṃ. Neyyatthan ti niddhāretvā gahetabbatthaṃ. Saṃkilesabhāgiyan ti ādīnaṃ attho paṭṭhānavāravaṇṇanāyaṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsanapaṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p. 21 (fol. iā, rev., last line but one). Yasmā panāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇaṃ tāva upadisituṃ Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇānī ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa patiṭṭhānānī ti vuttaṃ hoti. Tatrāyaṃ vacanattho. Apadissatī ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p. 21 (fol. ie, obv., fifth line). Tāni padabyañjanānī ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

[1] sampannāgato.

cā ti attho. Saṃvaṇṇakena vā saṃvaṇṇanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmattaṃ pi saccavinimuttaṃ n'atthi, tasmā Sutte ti padassa atthaṃ dassetuṃ Catūsu ariyasaccesū ti vuttaṃ. Aṭṭhakathāyaṃ pana tīṇi piṭakāni Suttan ti vuttaṃ. Taṃ iminā Nettivacanena aññadatthu saṃsandati c'eva sameti cā ti daṭṭhabbaṃ, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā. p. 22 (fol. ḍa, obv., third line from bottom).

Idāni yadatthaṃ idha cattāro mahāpadesā-ābhatā, taṃ dassetuṃ Catūhi mahāpadesehī ti ādi vuttaṃ. p. 22. (l. ḍai, obv., last line).

Idāni taṃ yuttiniddhāraṇaṃ dassetuṃ Pañhaṃ pucchitenā ti ādi āraddhaṃ. p. 23. (fol. ḍai, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanaṭṭhena taṇhā, pīḷājananato daruddhāraṇato ca visapitaṃ sallaṃ viyā ti sallaṃ, santāpanaṭṭhena dhūpāyanā, ākaḍḍhanaṭṭhena siṅghasotā saritā viyā ti saritā, allaṭṭhena vā saritā. p. 24. (fol. ḍau, rev., third line from bottom).

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttaṃ. Allāni c'eva siniddhāni cā ti ayaṃ h'ettha attho. Visattikā ti visatā ti visattikā, visaṭā ti visattikā, visālā ti visattikā, visakkatī ti visattikā, visaṃvādikā ti visattikā, visaṃharatī ti visattikā, visamūlā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitthatā ti visattikā. Sinehanavasena sineho, nānāgatīsu kilamathuppādanena kilamatho, paliveṭhanaṭṭhena[1] latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttaṃ. Maman ti maññanavasena maññanā, dūragataṃ pi ākaḍḍhitvā bandhanaṭṭhena bandho, āsīsanaṭṭhena āsā, ārammaṇarasaṃ pātukāmatāvasena pipāsā, abhinandanaṭṭhena abhinandanā.

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[1] °vedhanaṭṭhena; *from* icchanti *to* vuttaṃ cf. Asl. p. 363 sqq.

p. 25. (fol. ñāḥ, obv., fifth line). Yāvatikā ñāṇassa bhūmī ti saṃvaṇṇantassa ācariyassa yaṃ ñāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. ñāḥ, rev., third line). Nimittānusārī ti saṅkhāranimittānusāri, tena ten' evā ti niccādisu yaṃ yaṃ pahīnaṃ, tena ten' eva nimittena.

p. 27. (fol. ñā, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa padaṭṭhānan ti tesaṃ tesaṃ dhammānaṃ padaṭṭhānabhūtadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pavattiyā mūlabhūtaṃ avijjaṃ ādiṃ katvā sabhāvadhammānaṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya sabhāvaṃ niddisati: sabbadhammayāthāva-asampaṭivedhalakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammānaṃ aviparītasabhāvo na sampaṭivijjhiyati etenā ti sabbadhammayāthāva-asampaṭivedho. So lakkhaṇaṃ etissā ti sā tathā vuttā. Etena dhammasabhāvapaṭicchādanalakkhaṇā avijjā ti vuttaṃ hoti. Atha vā sammāpaṭivedho sampaṭivedho, tassa paṭipakkho asampaṭivedho. Kattha pana so sampaṭivedhassa paṭipakkho ti? āha: sabbaṃ | pa | lakkhaṇā ti.

p. 32. (fol. ce, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāgasadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya tveva asesavirāganirodhā ti ādinā pāḷiyaṃ vutto, taṃ sandhāya vītarāgavītadosa-vītamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. ce, obv., last line but one). Tattha kiccato ti paṭhavi-ādīnaṃ phassādīnañ ca rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato tesaṃ tesaṃ vā paccayadhammānaṃ tan taṃ paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakkhaṇato ti kakkhaḷaphusanādi-sabhāvato, sāmaññato ti ruppana-namanādito aniccatādito khandhāyatanādito ca, cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppādato ca, samānanirodhato samānuppādato cā ti attho. Ettha ca sahacaraṇaṃ samānahetutā samānaphalatā samānabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavī phasso khandhā dhātu Tisso Phusso ti[1] evam-ādināmavisesena ñāṇaṃ pavattati, ayaṃ sabhāvanirutti nāma. Paṭhavī ti hi evam-ādikaṃ saddaṃ gahetvā tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ aniyatanāmapaññattigahaṇavasen' eva hotī ti. [p. 33 (fol. ca, rev., last line but one).]

After having paraphrased the passage beginning with na ca paṭhaviṃ[2] nissāya, the Commentary adds: — Vuttaṃ h'etaṃ: [p. 39 (fol. cau, obv., third line from bottom).]

Namo te purisājañña namo te purisuttama
yassa tenābhijānāma kiṃ tvaṃ nissāya jhāyatī ti,

thus pointing clearly to A. V, p. 325 sq., where this stanza occurs.

Evaṃ yathānikkhittāya desanāya padaṭṭhānavasena atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhammavasena āvaṭṭetukāmo tassa bhūmiṃ dassetuṃ Ayuñjantānaṃ vā sattānaṃ yoge yuñjantānaṃ vā ārambho[3] ti ādim āha. Tass' attho: — Yoge bhāvanāyaṃ taṃ ayuñjantānaṃ vā sattānaṃ aparipakkañāṇānaṃ vāsanābhāgena āyatiṃ pi jānanatthaṃ ayaṃ desanā ārambho[3] yuñjantānaṃ vā paripakkañāṇānan ti. [p. 41 (fol. caṃ, obv., last line but one).]

Tatthā ti tasmiṃ yathāvutte samathe sati. [p. 42 (fol. cāḥ, obv., third line fr. bottom).]

Evaṃ vodānapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena sabhāgavasena cāvattanaṃ dassetvā idāni saṃkilesapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena sabhāgavasena ca āvattanaṃ dassetuṃ Yathā pi mūle ti gāthaṃ āha. [p. 42 (fol. cāḥ, rev., first line).]

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāgadhammehi āvattanaṃ, atha kho pāḷi-āgatehi pi tehi [p. 43 (fol. cāḥ, rev., last line but one).]

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[1] Tissa *and* Phussa *seem to have been favourite examples*, cf. V. V. A. p. 349; Asl. p. 392.

[2] pathavī.

[3] ārabbho.

āvattanaṃ āvatta-hāro ti dassanatthaṃ Sabbapāpassa akaraṇan ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atītena vā[1] Vipassinā bhagavatā yathādhigataṃ desitabhāvaṃ sandhāya Atītassa maggassā ti vuttaṃ[2]. Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuddesagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāḷi-āgatadhammānaṃ[3] sabhāga-visabhāgadhammāvattanavasena niddhāritāni cattāri saccāni puna pi pāḷi-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetuṃ Dhammo have rakkhatī ti gātham āha.

p. 47. (fol. chā, rev., second line) Tikkhatā ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetuṃ Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindati ti atikhiṇo nāma n'atthī ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kāci visesamattā ti sakkā vattuṃ. Ayaṃ pana viseso na idhādhippeto sabbupapattisamatikkamanassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahīyanti tañ ca nesaṃ tathā pahānaṃ maggadhammesu indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavatamabhāvena hotī ti yo vajirūpamadhammesu matthakappattānaṃ[4] aggamaggadhammānaṃ paṭutamabhāvo, ayaṃ idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattīhi rakkhatī ti.

p. 48. (fol. chi, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako[5] so.

p. 49. (fol. chi, rev., second line from bottom). Imāni cattāri suttānī ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānañ ca saṃkilesabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

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[1] *The other explanation of the words* atītassa maggassa *takes* magga *in the sense of* ariyamagga, aṭṭhaṅgikamagga.
[2] Cf. Dhp. A. p. 344. [3] āgatā° [4] mattaka° [5] °sampapaṭi°

Yojetabbānī[1] ti etena vicaya-hāra-yutti-hāra[2]-vibhatti-hārassa parikkammaṭṭhānan ti dasseti. p. 49. (fol. chī, obv., first line).

Evaṃ vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesaṃ kilesabhāgiya-asekhabhāgiyabhāvehi sādhāraṇāsādhāraṇabhāvehi vibhajituṃ Tattha katame dhammā sādhāraṇā ti ādi āraddhaṃ. p. 49. (fol. chī, obv., second line).

Sabbā sā vītarāgehi sādhāraṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajhānasamāpattīhi evam-ādīhi pariyāyehi sādhāraṇā. Kusalā samāpatti pana iminā pariyāyena siyā asādhāraṇā. Imaṃ pana dosaṃ passantā keci Yaṃ kiñci | pa | sabbā sā avītarāgehi sādharaṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānañ ca sādhāraṇā ti vuttaṃ, evaṃ sādhāraṇā dhammā na sabbasattānaṃ sādhāraṇatāya sādhāraṇā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakaṃsakaṃ visayaṃ nātivattanti, paṭiniyataṃ hi tesaṃ pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . . p. 49. (fol. chī, rev., first line).

Evaṃ nānānayehi dhammavibhattiṃ dassetvā idāni bhūmivibhattiṃ padaṭṭhānavibhattiñ ca vibhajitvā dassetuṃ Dassanabhūmī ti ādim āha. p. 50. (fol. chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā[3] ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgameti, yāya vā nippannaṃ p. 53. (fol. che, rev., last line).

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[1] *The subject to* yojayitabbā *of the text, of course, is* suttāni, *and the sense must be: — They, i. e. these four* Suttas, *are to be set out methodically, that is to say, by the preparatory activity of the* vicaya-, yutti-, *and* vibhatti-hāra, *and according to* phala, sīla, *and* brahmacariya, *and in this manner these (same) four* Suttas *are to be united.*
[2] hārā. [3] *All MSS. have* nippatti (= skr. niṣpatti), *none has* nibbatti (= skr. nirvṛtti). *Both words have about the same meaning, but, since in Sinhalese MSS.* nibbatti *is always or nearly always written with* bb, *not with* pp, *as often occurs in Burmese MSS., I have preferred* nippatti (*in Childers s. v.* nipphatti, *which, however, is seldom*

attham paṭipāleti rakkhati, ayaṃ abhinandanā nāma yathāladdhassa atthassa kelāyanā nāmā ti attho. Taṃ atthanippattiṃ sattasaṅkhāravasena vibhajitvā dassento Piyaṃ vā ñātin ti ādim āha. Tattha dhamman ti rūpādi-ālambaṇadhammaṃ.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese[1] Iti pi, and so on.

p. 57. (fol. chaṇ, obv., third line). Idaṃ vuttaṃ hoti: — Yā desanā-hārādayo viya assādādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhāvikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam atthaṃ nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi ñāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepapaññatti ti vutto.

p. 59. (fol. chaṃ, obv., third line). Āhaṭanāpaññatti ti niharaṇapaññatti. Āsāṭikānan ti gunnaṃ vaṇesu nīlamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasanahetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesaṃ āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāḥ, rev., second line). Bhabbarūpo va dissati ti vippannajjhāsayo pi māyāya sāṭheyyena ca paṭicchāditasabhāvo bhabbajātikaṃ viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādīni. Ayaṃ indriyehi otaraṇā ti asekhāya vimuttiyā niddhāritehi saddhādihi indriyehi saṃvaṇṇanāya otaraṇā. Pañcindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā saṃgaṇhanavasena vuttāni.

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written with pph in MSS.) to nibbatti. *The Commentary seems to fall out with neither. The meaning of* paṭipālanā, *according to the first explanation, is 'expectation', and, according to the second, 'guarding'.*

[1] Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dhammadhātusaṅgahitā. p. 64. (fol. ja, rev., fifth line).

Yadi pi pubbe vītarāgatā asekhāvimutti dassitā, tassā pana paṭipattidassanatthaṃ Ayam aham asmī ti anānupassī ti dassanamaggo idha vutto ti imam atthaṃ dassetuṃ Ayam aham asmī ti anānupassī[1] ti[1] ādi vuttaṃ. p. 64. (fol. ja, rev., fourth line from bottom).

Atthī ti pi na upetī ti sassato attā ca loko cā ti pi taṇhādiṭṭhi-upāyena[2] na upeti na gaṇhāti. **N'atthī** ti asassato ti. **Atthi n'atthī** ti ekaccaṃ sassataṃ ekaccaṃ asassatan ti. **Nev'atthi no n'atthī** ti amarāvikkhepavasena. p. 68. (fol. jā, obv., second line from bottom).

No ca ārambhan[3] ti na tāva ārambhaṃ[3] sodheti ñātuṃ icchitassa atthassa apariyositattā. p. 70. (fol. jā, rev., last line).

Suddho ārambho[3] ti ñātuṃ icchitassa atthassa pabodhitattā sodhito ārambho[3] ti attho. Aññāṇapakkhandānaṃ dveḷhakajātānaṃ vā hutvā pucchanakāle pucchitānaṃ pucchāvisayo avijaṭaṃ mahāgahanaṃ viya mahāduggaṃ viya ca andhakāraṃ avibhūtaṃ hoti. Yadā ca Bhagavatā paṇḍitehi vā Bhagavato sāvakehi apade padaṃ dassentehi nijjaṭaṃ niggumbaṃ katvā pañhe vissajjite mahatā gandhahatthinā abhibhavitvā obhaggapadālito gahanapadeso viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito nāma hoti. p. 71. (fol. jā, rev., last line).

Saggaṃ gametī ti saggagāminiyo. p. 73. (fol. ji, obv., last line).

Evaṃ paṭikūlamanasikāraṃ dassetvā puna tattha sammasanacāraṃ pāḷivasen' eva dassetuṃ Tenāha Bhagavā: — Yā c'eva kho panā ti ādim āha. p. 75. (fol. ji, obv., last line).

Evaṃ sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāraṃ dassetvā idāni avijjā-vijjādīnaṃ pi vasena taṃ dassetuṃ Avijjā ti ekattatā ti ādi vuttaṃ. p. 75. (fol. jī, rev., first line).

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[1] °passati. [2] upayena. [3] ārabbh°

p. 75. (fol. ju, rev., first line). Yathā nagaradvāre palighasaṅkhātāya laṃgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evam eva[1] yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakaṃ ñāṇagamanaṃ pacchijjatī ti avijjālaṃgi nāma hoti.

p. 76. (fol. ju, rev., second line from bottom). Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanatthaṃ patodo viya uppathe dhāvanakūṭacittaṃ vidhi-āropanatthaṃ vijjhatī ti patodo viyā ti patodo.

p. 77. (fol. je, obv., fourth line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā sāsavo samādhi. Araṇo samādhī ti sabbo kusalābyākato samādhi, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettācetovimutti. Anantaraduke pi es' eva nayo. Sāmiso samādhī ti lokiyasamādhi, so hi anatikkantavaṭṭāmisa-lokāmisatāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhi. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhiñño sukhā-paṭipado ca dandhābhiñño, so hi sasaṅkhārena sappayogena cittena paccanīkadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhi. Ekaṃsabhāvito samādhī ti sukkhavipassakassa samādhi. Ubhayaṃsabhāvito samādhī ti samathayānikassa samādhi. Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhi, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. je, rev., first line). Āgāḷhapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmasukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādīsu padhānakaraṇakāle sītādīni asahantassa paṭipadā. Tāni na kkhamatī ti akkhamā, sahantassa pana tāni khamatī ti khamā, uppannaṃ kāmavitakkaṃ nādhivāsetī ti ādinā nayena micchāvitakke sametī ti samā, manacchaṭṭhāni indriyāni dametī ti damā paṭipadā.

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[1] evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetuṃ Sutte vā veyyākaraṇe vā ti ādi vuttaṃ. p. 78 (fol. je, rev., second line from bottom).

Evaṃ bāhiraṃ hetu-paccayavibhāgaṃ dassetvā idāni ajjhattikaṃ dassetuṃ Ayaṃ hi saṃsāro ti ādi vuttaṃ. Tattha avijjā avijjāya hetū ti vutte Kiṃ ekasmiṃ cittuppāde anekā avijjā vijjantī ti āha: Purimikā avijjā pacchimikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalānaṃ samavadhānaṃ n'atthī ti etam ev' atthaṃ samattheti. p. 79 (fol. jaṃ, obv., last line).

Idāni yasmā kāraṇaṃ parikkhāro ti vuttaṃ, kāraṇabhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo yathā ca so hoti, yañ ca phalaṃ yo ca tassa viseso, yo ca kāraṇa-phalānaṃ sambandho, taṃ sabbaṃ vibhāvetuṃ Avūpacchedattho ti ādi vuttaṃ . . . Yo phalabhūto aññassa akāraṇaṃ hutvā nirujjhati, so vūpacchinno nāma hoti, yathā taṃ arahato cuticittaṃ. Yo pana attano anurūpassa phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avūpacchedattho santati-attho ti. p. 79 (fol. jaṃ, rev., second line from bottom).

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito ti? Saccam etaṃ. Idha pana padaṭṭhāna-vevacanagahaṇabhāvanā-pahānānaṃ adhiṭṭhānavisayadassanatthañ c'eva tesaṃ adhivacanavibhāgadassanatthañ ca. Evañ hi bhāvanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetuṃ. p. 81 (fol. jaṃ, obv., first line).

Evaṃ suparikammakatāya bhūmiyā nānāvaṇṇāni muttapupphāni pakiranto viya susikkhitasippācariyavicāritesu surattasuvaṇṇālaṅkāresu nānāvidharaṃsijālamujjalāni vividhāni maṇiratanāni bandhanto viya mahāpaṭhaviṃ parivattitvā pappaṭakojaṃ khādāpento viya yojanikamadhugaṇḍaṃ pīḷitvā sumadhurasaṃ pāyento viya ca āyasmā Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento hārasampātavāraṃ ārabhi, ārabhanto ca yāyaṃ niddesavāre. p. 85 (fol. jaṃ, obv., third line from bottom).

p. 85. (fol. jāḥ, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visayassa micchāvasena upaṭṭhitākāragahaṇamattaṃ migapotakānaṃ tiṇapurisakesu puriso ti uppannasaññā viya. Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-ādi-ākārena upaṭṭhahanto tathā sanniṭṭhānaṃ viya niccādito sanniṭṭhānamattaṃ. Diṭṭhivipallāso pana sabbabalavataro: yaṃ yaṃ ārammaṇaṃ yathā yathā upaṭṭhāti, tathā tathā naṃ sassatādivasena 'idam eva saccaṃ mogham aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso cittavipallāsassa kāraṇaṃ, cittavipallāso diṭṭhivipallāsassa kāraṇaṃ hoti.

p. 86. (fol. jāḥ, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetuṃ Dve dhammā cittassa saṃkilesā ti ādīm āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātaṃ dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallāsahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavicayamukhena vicaya-hārasampātaṃ dassetuṃ Tattha taṇhā duvidhā ti ādi āraddhaṃ.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogī, tatthā ti tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikaroti ti aṅgasantatāya pi ārammaṇasantatāya pi santā ti manasikaroti. Yato yato hi āruppasamāpattiṃ santato manasikaroti, tato tato rūpāvacarajhānaṃ avūpasantaṃ hutvā upaṭṭhāti, ten' evāha: Tassa uparimaṃ | pa | saṇṭhahati.

p. 89. (fol. jhā, obv., fourth line). Ettāvatā paññāvimutti ti vuttassa arahattaphalassa samādhimukhena pubbabhāgapaṭipadaṃ dassetvā idāni arahattaphalasamādhiṃ dassetum So samādhī ti ādi vuttaṃ . . . Pubbe vuttassa ariyamaggasamādhissa phalabhūto samādhi pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇañāṇehi attano paccavekkhitabbākārasaṅkhātena pañcavidhena veditabbo.

Appagunasāsavasamādhi viya sasaṃkhārena sappayogena paccanīkadhamme niggayha kilese vāretvā anadhigatattā na sasaṃkhāraniggayha-vārivāvaṭo ti. p. 89. (fol. jhā, rev., second line).

Evaṃ arahattaphalasamādhiṃ vibhāgena dassetvā idāni tassa pubbabhāgapaṭipadaṃ samādhivibhāgena dassetuṃ So samādhi ti vuttaṃ. Tattha so samādhi ti yo so arahattaphalasamādhissa pubbabhāgapaṭipadāyaṃ vutto rūpāvacaracatutthajhānasamādhi. p. 89. (fol. jhā, rev., last line but one).

Idāni taṃ samādhiṃ ārammaṇavasena vibhajitvā dassetuṃ Dasa kasiṇāyatanānī ti ādi vuttaṃ. p. 89. (fol. jhe, obv., third line from bottom).

Yena yenākārenā ti anabhijjhādīsu paccuppannasukhatādīsu ca ākāresu yena yena ākārena vutto . . . p. 89. (fol. jhe, rev., fourth line).

So ariyamaggādhigamāya yuttapayutto yogī kālena samathaṃ samāpajjanavasena kālena vipassanaṃ sammasanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅkhātā tisso anupassanā brūheti . . . Tisso anupassanā-uparūparivisesaṃ pāpento sīlakkhandho samādhikkhandho paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito, tasmā tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ bhāvayatī ti vuttaṃ. p. 90. (fol. jhe, rev., last line but one).

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ visesato niyyānamukhāni yesañ ca kilesānaṃ paṭipakkhabhūtāni tīṇi vimokkhamukhāni tehi saddhiṃ tāni dassetuṃ Rāgacarito ti vuttaṃ. Tattha animittavimokkhamukhenā ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena animitto rāgādīnaṃ samucchedavimuttiyā vimokkho ti laddhanāmassa ariyamaggassa mukhabhāvato animittavimokkhamukhan ti vuccati. Adhicittasikkhāyā ti samādhismiṃ. p. 90. (fol. jhai, obv., second line).

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavinibbhogena saṅkhāresu atthasuññatā pākaṭā hotī ti visesato p. 90. (fol. jhai, obv., last line but one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth' eva bhijjanaṃ sammāsamāhitass' eva pākaṭaṃ hotī ti visesato aniccānupassanā |samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā sīlesu paripūrakārino khantībahulassa uppannaṃ dukkhaṃ aratiñ ca abhibhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hotī ti dukkhānupassanā sīlappadhānā ti āha: Appaṇihita | pa | sīlakkhandho ti.

p. 91. (fol. jhai, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Sīlakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakiṃ ekacittakkhaṇen' eva catūsu saccesu attanā adhigantabbaṃ adhigacchatī ti na tassa lokiyasamāpattiyā viya vasībhāvanā kiccaṃ atthī ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ sīlakkhandhādīnaṃ adhigamanabhāvato mahādhigamo ca, tesaṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hotī ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātaṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubbabhāgapaṭipadāya bhāvanāvisesānaṃ bhāvanānisaṃsānañ ca vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo desetī ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakabhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kunthakipillikaṃ[1] jīvitā voropetvā sakalacakkavāḷagabbhe cakkavattī rajjaṃ paṭipajjāhī ti, n'eva so naṃ jīvitā

[1] kuntakippili°

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghātissasi, sīsan te chindissāmā ti, sīsam ev'assa chindeyyuṃ, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idaṃ bhavissatī ti evaṃ pavattattā kutūhalasaṅkhātena diṭṭha-suta-mutamaṅgalena attano suddhivodānam saddaheyya. p. 92. (fol. jhaṃ, obv., third line from bottom).

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālaṃkatvā Brahmapārisajjānaṃ sahabyataṃ upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayaliṅgābhāve purisasaṇṭhānā 'va tattha Brahmāno na itthisaṇṭhānā. Tasmā suvuttam etaṃ. p. 93. (fol. jhaṃ, rev., second line).

Thānaso ti taṃ khaṇe eva āvajjanasamanantaraṃ. anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho. p. 94. (fol. ña, obv., fourth line).

Tattha-tattha-gāminī ti tattha tatth' eva nibbāne gāminī. Nibbānassa gamanasīlā ti attho. Puna tattha-tattha-gāminī sabbatthagāmininaṃ paṭipadānaṃ vibhāgaṃ dassetuṃ Tayo rāsī ti ādi vuttaṃ. p. 96. (fol. ña, rev., last line but one).

Yathā ca idaṃ ñāṇaṃ cakkhudhātu-ādibhedena upādiṇṇakasaṃkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupadiṇṇakasaṃkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasāvakā upādiṇṇakasaṃkhāralokass' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasaṃkhāralokassa pana nānattaṃ na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattaṃ vaṇṇasaṇṭhānādi-vasena evarūpaṃ nāma p. 97. (fol. ñi, obv., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nīlam hoti, pītakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam dīgham vaṭṭam susaṇṭhānam dussaṇṭhānam maṭṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhiṇo hoti, atikhiṇo ujuko kuṭilo kaṇho nīlo odāto hotī ti evam anupādiṇṇasaṃkhāralokassāpi vasena anekadhātu-nānādhātubhāvam jānāti. Sabbaññubuddhānam eva hi etam balam, na aññesam.

p. 98 (fol. ni, obv., second line). Yam lobhavasena dosavasena mohavasena ca kammam karotī ti dasa akusalakammapathakammam sandhāya vadati. Tam hi saṃkiliṭṭhatāya kāḷakan ti kaṇham, apāyesu nibbattāpanato kāḷakavipākan ti kaṇhavipākam. Yam saddhāvasena viriyavasena kammam karotī ti dasa kusalakammapathakammam. Tam hi asaṃkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattāpanato paṇḍaravipākattā sukkavipākam. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kammam karoti idam kaṇhasukkan ti vomissakakammam. Kaṇhasukkavipākan ti sukhadukkhavipākam, missakakammam hi katvā akusalavasena tiracchānayoniyam maṅgalahatthibhāvam upapanno kusalena pavatte sukham anubhavati, kusalena rājakule nibbatto pi akusalena dukkham vediyati. Yam viriyavasena paññāvasena ca kammam karoti idam akaṇham asukkam akaṇha-asukkavipākam kammakkhayakaran ti catumaggacetanā. Tam hi yadi kaṇham bhaveyya, kaṇhavipākam dadeyya, yadi sukkam bhaveyya, sukka-upapattipariyāpannam vipākam dadeyya, ubhayavipākassa pana appadānato akaṇha-asukkavipākan ti ayam ettha attho.

p. 98 (fol. ni, rev., fourth line). Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānam abhinibbijjhanato abhinibbidhāsaṅkhātam ariyamaggam adhigantum na ca bhabbo.

Taṃ Bhagavā na ovadatī ti taṃ vipākāvaraṇena nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā[1] na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ deseti eva Ajātasattu-ādīnaṃ[2] viya. p. 99. (fol. ñi, rev., fourth line).

Evaṃ kilesantarāyamissakaṃ kammantarāyaṃ dassetvā idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca puggalassā ti ādi vuttaṃ. p. 99. (fol. ñi, rev., last line but one).

Sabbesan ti imasmiṃ phalaniddese[3] vuttānaṃ sabbesaṃ kammānaṃ. p. 99. (fol. ñi, rev., last line).

Anantaraphalaniddese vuttakammasamādānapaden' eva jhānādīni saṃgahetvā dassetuṃ Tathā samādinnānaṃ kammānan ti ādi vuttaṃ . . . Tattha tathā samādinnānan ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatiṃ sukhavipākan ti evam-ādipakārehi samādinnesu kammesu saṃkileso ti paṭipakkhadhammavasena kiliṭṭhabhāvo . . . Evaṃ saṃkilissatī ti ādisu ayam attho: — Iminā ākārena jhānādi-saṃkilissati vodāyati vuṭṭhahatī ti jānanañāṇaṃ Bhagavato anāvaraṇañāṇaṃ, na tassa āvaraṇaṃ atthī ti. p. 99. (fol. ñu, obv., fourth line from bottom).

Ekādasā ti rūpī rūpāni passatī ti ādinā aṭṭhannaṃ tiṇṇañ ca suññata-vimokkhādīnaṃ vasena vuttaṃ. Aṭṭhā ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu eva nirodhasamāpattiṃ ṭhapetvā satta. Tayo ti suttantapariyāyena suññata-vimokkhādayo tayo. Dve ti abhidhammapariyāyena animitta-vimokkhassāsambhavato avasesā dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkhambhanavasena paccanīkadhammehi vimuccanato ārammaṇe adhimuccanato ca vimokkho. Nirodhasamāpatti pana p. 100. (fol. ñu, rev., second line).

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[1] purikkhitvā.

[2] Cf. Vin. II, p. 188 sqq.; *as to* Sunakkhatta, *see* M. I, p. 68 sq.; II, p. 252 sqq.; *as to* Puṇṇa (Koliyaputta), *called* govatika, *and* Acela, *i. e.* Seniya, *called* kukkuravatika, *see* M. I, p. 387 sqq.; *as to* Aṅgulimāla, *see* M. II, p. 97 sqq.

[3] bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samucchedavasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol. ñū, obv., second line). **Kukkuṭaṃ** vuccati ajaññā jigucchanamukhena tapparamatā. **Kukkuṭajhāyī** ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiyajhānānī ti vuttaṃ hoti. Yo paṭhamaṃ dutiyaṃ vā jhānaṃ nibbattetvā alam ettāvatā ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānānī ti vuccanti. Taṃ samangino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccattikattā visesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttānī ti daṭṭhabbaṃ.

p. 100. (fol. ñū, obv., fifth line). **Visesabhāgiyo samādhī** ti paguṇehi paṭhamajhānādihi vuṭṭhitassa saññāmanasikārānaṃ dutiyajhānādi-pakkhandanaṃ paguṇavodānaṃ bhavaṅgavuṭṭhānañ ca vuṭṭhānan ti vuttaṃ. Heṭṭhimaṃ heṭṭhimaṃ hi paguṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānan ti vuttaṃ.

p. 100. (fol. ñū, obv., last line but one). **Tass' eva samādhissā** ti tassa antaraphalaniddese jhānādipariyāyehi vuttasamādhissa. **Parivārito** ti parikkhāro (sic!).

p. 101. (fol. ñe, obv., first line). Tattha . . . imāya mudumajjhatikkhabhedāya **anusāsaniyā**, **evaṃ-dhātuko** ti hīnādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayañ c'assa **āsayo** ti imassa puggalassa ayaṃ sassatucchedapakāro yathābhūtañāṇānulomakhantipakāro vā āsayo. Idaṃ hi catubbidhaṃ āsayan ti: — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayaṃ jānanto tesaṃ diṭṭhigatānaṃ vipassanā-ñāṇakammassa katañāṇānañ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhi-

mutto ti nekkhamaṃ sevantaṃ yeva jānāti. Byāpādaṃ abyāpādaṃ thīnamiddhaṃ ālokasaññaṃ sevantaṃ yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinno kilesamāro bodhirukkhamūle . . . Yasmā pana yadā arahattamaggena savāsanā sabbe āsavā khepitā, tadā Bhagavatā sabbaññutañāṇaṃ adhigataṃ nāma, tasmā yaṃ sabbaññutappattā ti ādi vuttaṃ. Ayan tāv' ettha ācariyānaṃ samānattakathā. Paravādī panāha: dasabalañāṇaṃ nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā sabbadhammā ti vuttaṃ, tasmā sabbaññutañāṇass' evāyaṃ pabhedo ti. Taṃ na tathā daṭṭhabbaṃ. Aññam eva hi dasabalañāṇaṃ, aññaṃ sabbaññutañāṇaṃ. Dasabalañāṇaṃ hi sakasakakiccam eva jānāti, sabbaññutañāṇaṃ taṃ pi tato avasesaṃ pi jānāti. Dasabalañāṇesu hi paṭhamaṃ kāraṇākāraṇam eva jānāti, dutiyaṃ kammaparicchedam eva, tatiyaṃ dhātunānattakaraṇam eva, catutthaṃ ajjhāsayādhimuttim eva, pañcamaṃ kammavipākantaram eva, chaṭṭhaṃ jhānādīhi saddhiṃ tesaṃ saṃkilesādim eva, sattamaṃ indriyānaṃ tikkhamudubhāvam eva, aṭṭhamaṃ pubbenivuṭṭhakhandhasantatim eva, navamaṃ sattānaṃ cutupapātam eva, dasamaṃ saccaparicchedakam eva. Sabbaññutañāṇaṃ pana etehi jānitabbañ ca tato uttariñ ca pajānāti. Etesaṃ pana kiccaṃ sabbaṃ na karoti, taṃ hi jhānaṃ hutvā appetuṃ na sakkoti, iddhi hutvā vikubbituṃ na sakkoti, maggo hutvā kilese khepetuṃ na sakkoti. Api ca paravādī evaṃ pucchitabbo: — Dasabalañāṇam etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitakka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokiyaṃ lokuttaran ti? Jānanto paṭipāṭiyā satta savitakkasavicārānī ti vakkhati, tato parāni dve avitakka-avicārāni ti. Āsavakkhayañāṇaṃ siyā savitakkasavicāraṃ siyā avitakka-vicāramattaṃ siyā avitakkāvicāran ti? Tathā paṭipāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne ekaṃ lokuttaran ti vakkhati. Sabbaññutañāṇaṃ pana

p. 103. (fol. ñau, obv., first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti niṭṭham ettha gantabbaṃ.

p. 105. (fol. ñāḥ, obv., second line). Bhagavā sati-ārakkhena cetasā samannāgato, sabbā duggatiyo jahatī ti attho, suttamhi vuttaṃ: satiyā cittaṃ rakkhitabban ti desanānusandhidassanaṃ[1].

p. 106. (fol. ñāḥ, rev., last line but one). Paṭipakkhenā ti Ārakkhitena cittenā ti gāthāya (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. ṭa, obv., last line but one). Tattha yaṃ saccāgamanan ti yaṃ saccato aviparītato visayassa āgamanaṃ adhigamo ti attho. Yaṃ paccāgamanan ti pi pāṭho. Tassa yaṃ paṭipaṭivisayassa āgamanaṃ, tan taṃ visayādhigamo ti attho.

p. 110. (fol. ṭau, obv., fourth line). Kāmasukhallikānuyogan ti kāmasukhassa alliyanapayogaṃ kāmesu pātabyataṃ.

p. 110. (fol. ṭau, rev., fifth line). Ugghātanigghātan ti uccāvacabhāvaṃ.

p. 110. (f. ṭau, rev., fourth l. fr. bottom). Roganigghātakan ti rogadhūpasamanaṃ.

p. 111. (fol. ṭaṃ, obv., fourth line). Ayaṃ vuccati vīsativatthukā sakkāyadiṭṭhī ti ayaṃ pañcasu upādānakkhandhesu ek'ekasmiṃ catunnaṃ catunnaṃ gāhānaṃ vasena vīsativatthukā satī vijjamāne khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha diṭṭhī ti sakkāyadiṭṭhi.

p. 111. (fol. ṭaṃ, obv., fifth line). Lokuttarasammādiṭṭhī ti paṭhamamagge sammādiṭṭhi. Anvāyikā ti sammādiṭṭhiyā anugāmino. Yadā sammādiṭṭhi sakkāyadiṭṭhiyā pajahanavasena pavattā, tadā tassā anuguṇabhāvena pavattamānakā ti attho.

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[1] I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rūpādike pañcakkhandhe attato upagacchantā rūpādīnaṃ aniccabhāvato ucchijjati attā vinassati parammaraṇā ti evaṃ abhinivisanato ucchedavādino ti vuccanti. Ime vuccanti sassatavādino ti ime rūpavantaṃ vā attānan ti ādinā rūpādivinimutto attā añño koci vibhatto ti upagacchantā so nicco dhuvo sassato ti abhinivisanato sassatavādino ti vuccanti. p. 111. (fol. ṭaṃ, obv., last line).

Vitthārato dvāsaṭṭhi diṭṭhigatānī ti uccheda-sassatadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhigatāni (cf. D. I, p. 12 sqq.).[1] p. 112. (fol. ṭaṃ, rev., fourth line).

Tecattālīsaṃ bodhipakkhiyā dhammā ti aniccasaññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā nirodhasaññā, cattāro satipaṭṭhānā | pa[2] | ariyo aṭṭhaṅgiko maggo ti ete tecattālīsaṃ bodhipakkhiyā dhammā. Evaṃ vipassanāvasena paṭipakkhaṃ dassetvā puna samathavasena dassetuṃ Aṭṭha vimokkhā dasa ca kasiṇāyatanānī ti vuttaṃ. p. 112. (fol. ṭaṃ, rev., fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhāvato anādi, asati paṭipakkhādhigame santānavasena anupacchedena pavattanato anidhanappavattaṃ. p. 112. (fol. ṭaṃ, rev., last line but one).

Tattha diṭṭhivicarito ti ādinā vodānapakkhaṃ dasseti. p. 113 (f. ṭāḥ, obv., third l. fr. bottom).

Catukkamaggan ti paṭipadā-catukkaṃ, paṭipadā hi maggo ti. Atha vā catukkamaggan ti nandiyāvattassa catuddisāsaṃkhātaṃ maggaṃ, tā pana catasso disālocananaye āgamissanti. Kim atthaṃ puna catukkamaggaṃ p. 113. (fol. ṭāḥ, rev., fourth line from bottom).

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[1] For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

[2] These are the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasaṃgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapentī ti āha: abudhajanasevitāyā ti ādi . . . rattavāsiniyā ti rattesu rāgābhibhūtesu vasatī ti rattavāsinī . . . āvattanatthan[1] ti samucchindanattham.

p. 113. (fol. ṭa, rev., last line). Ayaṃ vuccati nandiyāvatta-nayassa (sic!) bhūmī ti ayaṃ taṇhā-vijjānaṃ vasena saṃkilesapakkhe dvidisā, samatha-vipassanānaṃ vasena vodānapakkhe pi dvidisā catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya bhūmī ti.

p. 113. (fol. ṭha, obv., first line) Evaṃ nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni tassa disābhūtadhamme niddisantena yasmā c'assa disābhūtadhammesu vuttesu disālocana-nayo vutto yeva hoti, tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocanalakkhaṇaṃ ekadesena paccāmasitvā Te duvidhena upaparikkhitabbā ti ādi āraddhaṃ. Tattha te ti disābhūtadhammā. Duvidhenā ti ime saṃkilesadhammā ime vodānadhammā ti . . . Taṃ dassetī lokavaṭṭānusārī ca lokavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭaṃ lokavaṭṭaṃ, lokavaṭṭabhāvena anusarati pavattatī ti lokavaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā vivaṭṭaṃ nibbānaṃ, taṃ anusarati[2] anulomanavasena gacchatī ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol. ṭha, rev., third line fr. bottom). Idāni dasavatthukaṃ kilesapuñjaṃ taṇhāvijjāvasena dve koṭṭhāse karonto Yo ca kabaḷikāro-āhāro ti ādim āha.

p. 116. (fol. ṭhi, obv., second line). Yasmā pana kilesā kusalappavattiṃ nivāretvā cittaṃ pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsavānaṃ uppattihetu honti, tasmā anusayato vā pariyuṭṭhānato vā ti vuttaṃ.

p. 116. (fol. ṭhi, rev., fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan ti sahajātakoṭiyā itarassa upanissayakoṭiyā upasecanan ti, nandūpasecanaṃ, tena nandūpasecanena. Kena pana taṃ nandūpasecanan ti āha: rāgasallena nandūpasecanena

[1] °tthanan. [2] anussarati.

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetubhūtena nandūpasecanena viññāṇenā ti itthambhūtalakkhaṇe karaṇavacanaṃ.

Idāni āhārādayo-nayānaṃ saṃkilesapakkhe disābhāvena vavatthapetuṃ Ima catasso disā ti ādi āraddhaṃ. p. 117 (fol. thi, obv., third line fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo lokasaṃkhātavaṭṭānusārino dhammā te-lokadhātutāvaṭṭato[1] niyyanti niccānupassanādihi tīhi vimokkhamukhehī ti. p. 119 (fol. thi, rev., last line but one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vihārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavūpasamā cattāro acchariyā abbhutadhammā, saccādhiṭṭhānādīni cattāri adhiṭṭhānāni, chandasamādhibhāvanādayo catasso samādhibhāvanā, indriyasaṃvaro tapasaṃkhāto puññadhammo bojjhaṅgabhāvanā sabbūpadhipaṭinissaggasaṅkhātaṃ nibbānañ ca cattāro sukhabhāgiyā dhammā ti veditabbaṃ. p. 119 (fol. thu, obv., first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavatthapetuṃ Tattha imā catasso disā ti ādi vuttaṃ. p. 121 (fol. thū, obv., second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu yena yassa puggalassa vodānaṃ taṃ vibhajitvā dassetuṃ āraddhaṃ. p. 122 (fol. thū, obv., third line).

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkhamukhaṃ imāya eva paṭipadāya ijjhati ti niyamo n'atthi, yesaṃ pana puggalānaṃ purimāhi dvīhi paṭipadāhi appaṇihitena vimokkhamukhena ariyamaggādhigamo, tathā yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa ca catutthāya paṭipadāya animittavimokkhamukhena ariyamaggādhigamo, tesaṃ puggalānaṃ vasena ayaṃ paṭipadāvimokkhamukhasaṃsandanā. p. 123 (fol. thū, obv., fourth line).

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[1] °dhātūtā°

p. 124. (fol. ṭhā, obv., third line from bottom). Tesaṃ vikkīḷitan ti tesaṃ asantāsanajavaparakkamādivisesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakānañ ca vikkīḷitaṃ viharaṇaṃ, yad idaṃ āhārādi-kilesavatthusamatikkamanamukhena saparasantāne paṭipadādi-sampādanā, idāni āhārādīnaṃ paṭipadādīhi yena samatikkamanaṃ, taṃ nesaṃ paṭipakkhabhāvaṃ dassento Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā ti ādiṃ āha.

p. 124. (fol. ṭhā, rev., second line). Tesaṃ vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadaṅgādivasena pahānaṃ byantikiriyā[1] anavasesanan ti, idāni taṃ saṃkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhiṭṭhānan ti āha.

p. 124. (fol. ṭhā, rev., last line but one). Idāni ugghaṭitaññū-ādi puggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aññamaññānupavesassa icchitattā sīhavikkīḷita-nayato tipukkhala-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sīhavikkīḷita-nayassa bhūmiṃ niddisitvā tato eva ugghaṭitaññū-ādi-puggalattaye niddhāretuṃ tattha Ye[2] dukkhāya paṭipadāya ti ādi āraddhaṃ.

p. 125. (fol. ṭha, obv., second line). Tattha Yo sādhāraṇāyā ti dukkhā-paṭipadāya khippābhiññāya sukhā-paṭipadāya dandhābhiññāya ca niyyātī ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavatī ti? Na yidam eva daṭṭhabbaṃ: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavantī ti. Yathāvuttāsu pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipañcitaññū ti. Ayam ettha adhippāyo. Yasmā pana Aṭṭhasāliniyaṃ paṭipadā calati na calatī ti vicāraṇāyaṃ calatī ti vuttaṃ[3], tasmā ekassa pi puggalassa jhānantaramaggantaresu paṭipadābhedo icchito vā ti.

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[1] °kriyā. [2] yo.

[3] Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanatthaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanatthaṃ paṭhamanayānantaraṃ tatiyanayo tatiyanayānantarañ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavatī ti imassa visesassa dassanatthaṃ ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri hontī ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇṇaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupavese tato viniggamo pi sambhavati evā ti. Ayañ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti . . . Tathāyaṃ pāḷi: tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhī, na ca tesaṃ kāmasukhe anusayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesaṃ Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī 'kamehi n'atthi attho' ti . . . p. 128 (fol. ṭhe, rev., first line).

Imāni cattāri suttānī ti imāni saṃkilesabhāgiyādīni cattāri suttāni. Sādhāraṇāni katānī ti saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca asekhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Aṭṭha bhavantī ti purimāni cattāri imāni cattārī ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavantī ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā- p. 128 (fol. ṭī, obv., second line).

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ cā ti evaṃ sādhāraṇāni katāni purimāni aṭṭha imāni aṭṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chaḍukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāḷiyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavatī ti vuttaṃ. Tass' attho: — Imehi saṃkilesabhāgiyādīhi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātaṃ suttaṃ bhinnaṃ soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthī ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādibhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti daṭṭhabbaṃ.

p. 133. (fol. ai, rev., third line from bottom). Kokālikaṃ hi mīyamānaṃ ovadantena āyasmatā Mahāmoggallānena bhāsitā imā gāthā ti[1] . . . Vibhūtā ti vigatabhūta akalikavādī . . . bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisantā ti purisādhama. Kalī ti alakkhipurisa.

p. 133. (fol. do, obv., fourth line). Sambādhabyūhan ti byūhā vuccanti anibbiddhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

[1] I cannot trace these verses in the printed Piṭaka texts.

bādhā byūhakā, etthā ti sambādhabyūhaṃ. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādīni akarontehi attā pi rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso ti niggahetabbo hoti. p. 137. (fol. ḍau, rev., fourth line).

Pañhaṃ puṭṭho (sic!) viyākāsi Sakkassa iti me sutan ti yathā Bhagavā pañhaṃ puṭṭho Sakkassa byākāsi, evaṃ mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutaṃ taṃ Bhagavato vadati. p. 140. (fol. ḍam, rev., second line).

Anagantāna[1] vinipātan ti apāyupapattiṃ anupagantvā. p. 141. (fol. ṭam, rev., fourth line fr. bottom).

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā . . . Dhammā ti catu-ariyasaccadhammā. p. 145. (fol. ḍāh, obv., last line).

Aññātuñchena yāpentan ti kulesu aññāto niccanavo yeva hutvā uñchena piṇḍacariyāya yāpentaṃ. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāraṃ sugandhabhojanaṃ pariyesantassa uñchanaṃ ñātuñchanaṃ nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissakabhojanaṃ aññātuñchanaṃ nāma. Idaṃ idha adhippetaṃ. p. 145. (fol. ḍāh, rev., last line).

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho nāma, adho ṭhatvā uddhamukhaṃ dinnapahāro ummaṭṭho nāma, aggalasuci viya vinivijjhitvā kato maṭṭho nāma, seso sabbo pi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho gahito, so hi sabbadāruṇo duruddharaṇasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitaṃ anikkhamitvā vaṇamukhaṃ pariyonanditvā tiṭṭhati, pubbalohitaṃ nīharitukāme ti mañcena saddhiṃ bandhitvā adhosiro p. 146. (fol. ḍha, obv., fourth line from bottom).

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[1] The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhummavacanaṃ hoti. Sagāthakavagge[1] kāmasaññāsū ti pāṭho.

p. 147. (fol. ḍhā, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socatī ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Āḷavakasutte hi imā gāthā Āḷavakena Kathaṃ su labhate paññan ti ādinā puṭṭhena Bhagavatā bhāsitā ti.

p. 147. (fol. ḍhī, obv., third line). Kumārakā dhaṅkam iv'ossajantī ti yathā kumārakā kīḷantā kākaṃ suttena pāde bandhitvā ossajanti khipenti, evaṃ kusalamanaṃ akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā.

p. 149. (fol. ḍhu, rev., last line but one). Saṃkaro[2] tihi mittakaraṇa-lañjadāna-balarāsīsaṃkaḍḍhanānaṃ nāmaṃ.

p. 155. (fol. ḍhai, rev., fourth line from bottom). Sa-ūmin ti ādīsu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭaṃ, mātugāmavasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. ḍho, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asakkonto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. ḍhaṃ, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññamaññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

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[1] = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

[2] The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nīce kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kāḷakaṃ dasavidhaṃ dussīladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhamman ti ayaṃ pubbe pi puññānaṃ akatattā nīcakule nibbatto 'idāni puññaṃ karissāmī' ti puññasaṅkhātaṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānan ti nibbānaṃ hi sace kaṇhaṃ bhaveyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukkavipākaṃ dadeyya, dvinnaṃ pi appadānato pana akaṇhaṃ asukkan ti vuttaṃ. Nibbānan ti c'ettha arahattaṃ adhippetaṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesaṃ vuttanayen' eva veditabbaṃ. Kaṇhaṃ kaṇhavipākan ti ādikassa kammacatukkassa attho heṭṭhā Hārasampātavāre (p. 98) vibhatto eva. p. 158. (fol. ḍhau, rev., third line from bottom).

Evaṃ soḷasavidhena sāsanapaṭṭhānaṃ nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsanapaṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbatañ ca dassetuṃ tattha Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaran ti ādinā navatikā thavo cā ti aṭṭhavīsatividhaṃ sāsanapaṭṭhānaṃ uddiṭṭhaṃ. p. 161. (fol. ḍhaṃ, rev., third line).

Tattha sajja khīran ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhuṇhakhīraṃ. Muccati ti pariṇamati. Idaṃ vuttaṃ hoti[1]: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatiṃ jahati dadhibhāvaṃ pāpuṇāti, evam eva[2] pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahāvaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya, p. 161. (fol. ḍhāḥ, obv., first line).

[1] See Dhp. A. p. 261, but do not overlook the diversity between the two sources. [2] evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesaṃ bhedā apāyesu nibbattāpanavasena vipaccanti.

p. 173, (fol. ṛu, obv., first line). Ye ca sikkhāsārā ti ye yathā samādiṇṇaṃ sīlavatādisaṅkhātaṃ sikkhaṃ sārato gahetvā ṭhitā. Tenāha: Sīlaṃ vataṃ jīvitaṃ brahmacariyan ti. Tattha yaṃ na karomī ti oramati, taṃ sīlaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vataṃ, jīvitan ti ājīvo, brahmacariyan ti methunā virati, upaṭṭhānasārā ti etesaṃ sīlādīnaṃ anuṭṭhānasārā. Etehi evaṃ saṃsārasuddhī ti tāni sārato gahetvā ṭhitā ti attho.

p. 174, (fol. ṛu, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṇhābhinivesavasena avalīyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko[1] cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186, (fol. ṇau, obv., third line). Maggo c'anekāyatanaṃ (sic!) pavutto ti aṭṭhatiṃsārammaṇavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhītā hutvā ayaṃ janatā dvāsaṭṭhidiṭṭhiyo aggahesī ti vadati.

p. 188, (fol. ṇaṃ, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rāgādīhi kilesehi sabbatitthiyavādehi aparikkhato.

p. 188, (fol. ṇāḥ, obv., first line). Nirūpadāho ti rāgapariḷāhādīhi anupadāho.

p. 189, (fol. ṇāḥ, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasaṃ vaṭumāyanaṃ
nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189, (fol. ṇāḥ, rev., third line from bottom). Evaṃ duvidhaṃ pi sāsanapaṭṭhānaṃ nānāsuttapadāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādīhi saṃsandetvā dassetuṃ puna Lokiyaṃ suttan ti ādi āraddhaṃ-

[1] lokā.

Evaṃ lokiyatikassa saṃkilesabhāgiyādīhi catūhi padehi saṃsandanaṃ dassetvā iminā nayena sesatikānaṃ sesapadānañ ca saṃsandanaṃ suviññeyyan ti taṃ anuddharitvā saṃkilesabhāgiyādīnaṃ sammatikkamanaṃ dassetuṃ Vāsanābhāgiyaṃ suttan ti ādi vuttaṃ. p. 189. (fol. ta, obv., second line).

Idāni tikapadeh' eva saṃsandetvā dassetuṃ Lokuttaran ti ādi vuttaṃ. p. 189. (fol. ta, obv., last line).

Yo sotāpanno hutvā ekam eva attabhāvaṃ janetvā arahattaṃ pāpuṇāti, ayaṃ ekabījī nāma . . . so ekaṃ yeva mānusakaṃ bhavaṃ nibbattitvā dukkhass' antaṃ karoti, ayaṃ vuccati puggalo ekabījī ti. Yo pana dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass' antaṃ karoti, ayaṃ kolaṃkolo nāma . . . Yo pana satta bhave saṃsaritvā dukkhass' antaṃ karoti, ayaṃ sattakkhattuparamo nāma . . . Yo saddhaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so maggakkhaṇe saddhānusarī nāma hoti . . . Yo pana paññaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so maggakkhaṇe dhammānusarī nāma. p. 189. (fol. ta, rev., first line).

Yo Avihādīsu tattha tattha āyuvemajjhaṃ apatvā parinibbāyati, ayaṃ antarāparinibbāyī, yo pana āyuvemajjhaṃ atikkamitvā arahattaṃ pāpuṇāti, ayaṃ upahaccaparinibbāyī, tathā Avihādīsu upapanno asaṅkhārena appayogena arahattaṃ adhigacchati, ayaṃ asaṅkhāraparinibbāyī, yo pana sasaṅkhārena sampayogena arahattaṃ adhigacchati, ayaṃ sasaṅkhāraparinibbāyī, uddhaṃ uparūpari Brahmaloke upapatti soto etassā ti uddhaṃsoto, paṭisandhivasena akaniṭṭhe gacchatī ti akaniṭṭhagāmī . . . p. 190. (fol. tā, rev., third line).

. . . ubhohi bhāgehi rūpakāya-nāmakāyasaṅkhātato ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma. Samasīsinā ti ettha tividho samasīsī: iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsī ti. Tatra yo ṭhānādīsu iriyāpathesu yen' eva iriyāpathena samannāgato hutvā vipassanaṃ ārabhi, ten' eva iriyāpathena arahattaṃ patvā p. 190. (fol. ti, obv., third line).

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ rogasamasīsi nāma. Palibodhasīsaṃ taṇhā, bandhanasīsaṃ māno, parāmāsasīsaṃ diṭṭhi, vikkhepasīsaṃ uddhaccaṃ, kilesasīsaṃ avijjā, adhimokkhasīsaṃ saddhā, paggahasīsaṃ viriyaṃ, upaṭṭhānasīsaṃ sati, avikkhepasīsaṃ samādhi, dassanasīsaṃ paññā, pavattasīsaṃ jīvitindriyaṃ, gocarasīsaṃ vimokkho, saṅkhārasīsaṃ nirodho ti terasasu sīsesu kilesasīsaṃ avijjaṃ arahattamaggo pariyādiyati, pavattasīsaṃ jīvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjāpariyādāyakaṃ cittaṃ jīvitindriyaṃ pariyādātuṃ na sakkoti, jīvitindriyapariyādāyakaṃ avijjaṃ pariyādātuṃ na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jīvitindriyapariyādāyakaṃ. Yassa c'etaṃ sīsadvayaṃ samaṃ pariyādānaṃ gacchati, so jīvitasamasīsi nāma. Kathaṃ pan' idaṃ samaṃ hotī ti? Vārasamatāya. Yasmiṃ hi vāre maggavuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattārī ti ekūnavīsatime paccavekkhaṇañāṇe patiṭṭhāya bhavaṅgaṃ otaritvā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jīvitasamasīsī ti vuccati.

p. 191. (fol. ti, rev., third line from bottom). Samudayo-kilesā ti ettha samudayo ti etena samudayapakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p. 192. (fol. ta, obv., second line). Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññamaññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādhiṭṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāḷiyaṃ pana ubhayatthā pi ekadesadassanavasena āgatattā nayadassanan ti veditabbaṃ. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnañ ca visuṃ visuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttaṃ kiñci saṃkilesabhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttaṃ kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyan ti. Sesesu pi es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavīsatividhaṃ paṭṭhānaṃ pakkhipitvā aṭṭhavīsatividhe ca paṭṭhāne soḷasavidhaṃ pakkhipitvā yathārahaṃ dukatikādibhedena sambhavato paṭṭhānavibhāgo veditabbo. So ca kho tīsu piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmiṃ atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Nettisaṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho viññātuṃ, tasmā na taṃ vitthārayimhā. Ten' eva hi pāḷiyaṃ aññamaññasaṃsaggavasena paṭṭhānavibhāgo ekadesen' eva dassito, na nippadesato ti. Ettāvatā ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanass' atthavaṇṇanaṃ (1)
Nettipakaraṇaṃ dhīro gambhīraṃ nipuṇañ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)
Saddhammāvataraṭṭhāne paṭṭane[1] Nāgasavhaye[1]
Dhammāsokamahārāja-vihāre vasatā mayā. (3)
Ciraṭṭhitatthaṃ yātassa āraddhā atthavaṇṇanā
udāharaṇasuttānaṃ lakkhaṇānañ ca sabbaso (4)
Atthaṃ pakāsayantī sā anākulavinicchayā
samattā sattavīsāya pāḷiyā bhāṇavārato. (5)
Iti taṃ saṅkharontena yan taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)
Ogāhetvā visuddhāya sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)
Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmiṃ sagāravā niccaṃ hontu sabbe pi pāṇino. (8)
Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsatū ti. (9)

Badaratitthavihāre vāsinā ācariya-Dhammapālena katā Nettipakaraṇassa atthasaṃvaṇṇanā samattā ti.

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[1] See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyinī ti
(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthānena viññāṇakkhandhaṃ deseti, āyatanavavatthānena manāyatanaṃ, dhātuvavatthanena viññāṇadhātuṃ, indriyavavatthānena manindriyaṃ.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānaṃ kusalamūlāni, akusalānaṃ akusalamūlāni.

Sādhipatikānaṃ adhipati, sabbacittuppādānaṃ indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balaggassa rājā pubbaṅgamo, evaṃ eva[1] dhammānaṃ mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihiṃsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamaṃ, adosassa abyāpādachandena mano pubbaṅgamaṃ, amohassa avihiṃsāchandena mano pubbaṅgamaṃ.

Manosetthā ti mano tesaṃ dhammānaṃ seṭṭhaṃ visiṭṭhaṃ uttamaṃ pavaraṃ mūlaṃ pamukhaṃ pāmokkhaṃ. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesaṃ paccayo. Tena vuccati: manomayā ti.

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[1] evaṃ.

Te pana dhammā chandasamudānītā anāvilasaṅkappasamuṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacīkammaṃ karoti vā ti kāyakammaṃ, iti dasa kusalakammapathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāṇo, taṃ puggalaṃ. Sukhan ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikañ ca. Anveti ti anugacchati.

Idh' assu puriso appahīnānusayo saṃyojaniyesu dhammesu assādaṃ anupassati. So saṃyojaniyesu dhammesu assādaṃ anupassanto yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ patthento pasādaniyavatthusmiṃ cittaṃ pasādeti saddahati okappeti. So pasannacitto tividhaṃ puññakriyāvatthuṃ anutiṭṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccanubhoti diṭṭhe 'va dhamme upapajje vā apare vā pariyāye. Iti kho pan' assa avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.

Evaṃ santaṃ taṃ sukhaṃ anveti.

Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hotī ti.

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yañ ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ. Tesaṃ purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccaṃ.

Tesaṃ pariññāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena parijānāti, yena pajahati, ayaṃ maggo, yattha ca maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evaṃ āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavacīsamīhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammañ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅgamo.

Īhābhāvato nissatta-nijjivaṭṭhena dhammā.

Gāmesu gāmaṇī viya padhānaṭṭhena mano seṭṭho.

Etesan ti manoseṭṭhā sahajātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacīviññattivipphārato tathā sādiyanato ca bhāsati, copanakāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātabhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyinī ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesaṃ manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Sahajātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacīkammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājīvassa padaṭṭhānaṃ, sammā-ājīvo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ sīlassa padaṭṭhānaṃ, sīlaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimuttiñāṇadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vīmaṃsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādīnaṃ manasā ekalakkhaṇattā. Tathā nesaṃ saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnaṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannāgamo taṃ samuṭṭhānānaṃ kāyavacīkammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa sati-ādisamannāgamo pi nesaṃ anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhānabhāvena ekalakkhaṇattā.

Sukham anvetī ti sukhānugamanavacanena sukhassa paccayabhūtānaṃ manāpiyarūpādīnaṃ anugamo vutto hoti. Tesaṃ pi kammapaccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādīsu.

Mano ti ādīnaṃ padānaṃ nibbacanaṃ niruttaṃ.

Taṃ padatthaniddesavasena veditabbaṃ, padattho ca vuttanayena suviññeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavacīmanokammāni pavattetabbānī ti ayam ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesaṃ sammā-upanetāro, imassā desanāya nidānaṃ. Chadvārādhipatirājā-cittānuparivattino dhammā. Cittassa ekadhammassa sabbe 'va vasam anvagū ti evam-ādisamānayanena imassā desanāya saṃsandanā desanānusandhi. Padānusandhayo pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā purimanippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha tesaṃ pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukham anvetī ti.

Na yidaṃ yathārutavasena gahetabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātimhi micchādiṭṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhitthavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukham anveti, dukkham eva pana na taṃ tato cakkaṃ va vahato padam anveti. Ītihi[1] idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, tañ ce vacīkammaṃ kāyakammañ ca sukhavedaniyan ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyan ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapaṭirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamanasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanaṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanaṃ.

Dhammā attabhāvā[2] ti pariyāyavacanaṃ.

Seṭṭhaṃ paṭṭhānaṃ pavaran ti pariyāyavacanaṃ.

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[1] it° [2] attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanaṃ.

Pasannena saddahantena okappentenā ti pariyāyavacanaṃ.

Sukhaṃ sātaṃ vedayitan ti pariyāyavacanaṃ.

Anveti anugacchati anubandhati ti pariyāyavacanaṃ.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṃ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammapathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahajātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukham anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsaṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayaṃ khandhehi otaraṇā.

Mano ti abhisaṅkhāraviññāṇan ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṃkhārapaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena otaraṇā ti.

Ayaṃ otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho[1] neva padasuddhi na arambhasuddhi[2].

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi[2].

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi[2].

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[1] ārabbho. [2] ārabbha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi[1] cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhattañ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavahetubhūto pi vaḍḍhihetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātabbaṃ: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa ñāṇasampayuttassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇavippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādīnaṃ iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyyavatthukusalābhisaṃkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividhaṃ: dānamayaṃ, sīlamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, sīlamayassa

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[1] ārabbha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsatī ti suttaṃ vitthāretabbaṃ.

Kusalacittaṃ sukhassa iṭṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittassa padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchatī ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānañ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti
(M.P.S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhatī ti dānamayaṃ puññakriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyatī ti sīlamayapuññakriyavatthu vuttaṃ. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayaṃ puññakriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānam āha.

Dadato puññaṃ pavaḍḍhatī ti alobho kusalamūlaṃ. Saṃyamato veraṃ na cīyatī ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakan ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesaṃ nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhatī ti sīlakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyatī ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, sīlena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalaṃ vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyatī ti lokiyakusalamūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

Dadato | pa | na cīyatī ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekhabhūmi dassitā.

Dadato | pa | na cīyatī ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na cīyatī ti dānakathaṃ, sīlakathaṃ, saggakathaṃ, lokiyānaṃ dhammānaṃ desanam āha. Kusalo ca jahāti pāpakan ti loke ādīnavānupassanāya saddhiṃ sāmukkaṃsikaṃ dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññaṃ pavaḍḍhatī ti dhammadānam āmisadānañ ca vadati. Saṃyamato veraṃ na cīyatī ti pāṇātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca sīlasaṃyamena sīle patiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe ṭhito vipassanākosallayogato kusalo ca jahāti pāpakaṃ, rāgaṃ jahāti dosaṃ jahāti mohaṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnaṃ parikkhayā dve pi vimuttiyo adhigacchatī ti.

Ayaṃ suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādīnavo, sabbassa purimehi dvihi padehi niddeso.

Dadato | pa | na cīyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idaṃ nissaraṇaṃ, phalādini pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍatī[1] ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ sīlamayaṃ bhāvanāmayaṃ puññakriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Saṃyamato veraṃ na cīyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena ñāṇuppādo aññāṇanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāgavirāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayaṃ vicaya-hārásampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānañ ca puññābhisandañ cā ti atthe sā yutti.

Sīlasaṃyame ṭhito ubhayaṃ paripūreti upacārasamādhiṃ appanāsamādhiṃ cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ parijānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīṇesu anupādisesāya nibbānadhātuyā parinibbāyatī ti atthe sā yutti ti.

Ayaṃ yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññaṃ pavaḍḍhati ti cāgādhiṭṭhānassa padaṭṭhānaṃ, saṃyamato veraṃ na cīyatī ti saccādhiṭṭhānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhiṭṭhānassa padaṭṭhānan ti.

Ayaṃ padaṭṭhāno-hārasampāto.

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[1] vaḍḍhatī.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjaṃ atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anuddayādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veraṃ na cīyatī ti etena hiri-ottappa-apicchatā-santuṭṭhi-ādayo dassitā. Verāvaḍḍhanena ekalakkhaṇattā. Tathā ahirikānottappādayo anajjhetabbabhāvena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena ekalakkhaṇattā. Jahāti pāpakan ti etena pariññābhisamayādayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā. Rāgadosamohakkhayā ti etena avasiṭṭhakilesādīnaṃ pi khayā dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti dāliddiyaṃ pahānāya. Ye averataṃ icchanti, te pañca verāni pajahissanti. Ye kusaladhammehi chandikāmā, te aṭṭhaṅgikaṃ maggaṃ bhāvessanti. Ye nibbāyitukāmā, te rāgadosamohaṃ jahissantī ti.

Ayam ettha Bhagavato adhippāyo.

Evaṃ nibbacananidānasandhayo vattabbā ti.

Ayaṃ catubyūho.

7. Āvatto ti.

Yañ ca adadato macchariyaṃ yañ ca asaṃyamato veraṃ yañ ca akusalassa pāpassa appahānaṃ, ayaṃ paṭipakkhaniddesena samudayo. Tassa alobhena ca adosena ca amohena ca dānādīhi pahānaṃ, imāni tīṇi kusalamūlāni. Tesaṃ paccayo aṭṭha sammattāni, ayaṃ maggo. Yo rāgadosamohānaṃ khayo, ayaṃ nirodho ti.

Ayaṃ āvatto.

8. Vibhattī ti.

Dadato puññaṃ pavaḍḍhatī ti.

Ekaṃsena yo bhayahetu deti, rāgahetu deti, āmisakiñcikkhahetu deti, na tassa puññaṃ vaḍḍhati. Yañ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanatthaṃ[1], apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ padīpeyyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhāsayo nissaraṇasaññī dhammaṃ deseti.

Saṃyamato veraṃ na cīyati ti.

Ekaṃsena bhayūparatassa cīyati. Kiṃ kāraṇaṃ?

Yaṃ asamattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hatthaṃ vā chindeyyuṃ, jīvantaṃ pi sūle uttāseyyun' ti. Tena saṃyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā saṃyamena veraṃ na cīyati. Saṃyamo nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīlan ti.

Kusalo ca jahāti pāpakan ti pāpapahāyakā sattatiṃsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Saṃyamato veraṃ na cīyati, asaṃyamato pi veraṃ na cīyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesaṃ aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upacīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, saṃyamato pi sīlasaṃvarato soraccato[2], veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

[1] °vihedhanatthaṃ.
[2] sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññattī ti.

Dadato puññaṃ pavaḍḍhatī ti lobhassa paṭinissaggapaññatti, alobhassa nikkhepapaññatti. Saṃyamato veraṃ na cīyatī ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgadosamohassa pahānapaññatti, alobhādosāmohassa bhāvanāpaññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññattī ti.

Ayaṃ paññatti.

12. Otaraṇo ti.

Dadato puññaṃ pavaḍḍhatī ti dānaṃ nāma saddhādīhi indriyehi hotī ti.

Ayaṃ indriyehi otaraṇā.

Saṃyamato veraṃ na cīyatī ti saṃyamo nāma sīlakkhandho ti.

Ayaṃ khandhehi otaraṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesaṃ upāyabhūtāni tīṇi vimokkhamukhānī ti.

Ayaṃ vimokkhamukhehi otaraṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanañ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaraṇā ti.

Ayaṃ otaraṇo.

13. Sodhano ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi[1].

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhano.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

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[1] ārabbha° *throughout.*

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Saṃyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro satisaṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyadiṭṭhiṃ pajahati vicikicchaṃ pajahatī ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Saupādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Saṃyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhi yathābhūtañāṇadassanañ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammādiṭṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhatī ti dānamayaṃ puññakriyavatthu, taṃ sīlassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyatī ti sīlamayaṃ puññakriyavatthu, taṃ samādhissa padaṭṭhānaṃ. Sīlena hi jhānena pi rāgādikileso na cīyati. Ye pi 'ssa tappaccayā uppajjeyyuṃ, āsavavighātapariḷāhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayaṃ puññakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārajjanā, lobho lubbhanā lubbhitattaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññāṇaṃ adassanaṃ anabhisamayo asambodho appaṭivedho dummejjhaṃ bālyaṃ asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayo nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words[1].

[The numbers refer to the pages.]

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[1] Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.
[2] Cf. J. P. T. S. 1891—93, p. 13.
[3] Com.: kissavā vuccati paññā, nippaññan ti attho.
[4] = ajjhottharati (Com.).

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[1] The error of the Andhakās (cp. K. V. A. p. 67 sq.) is repelled by the words Yā imesu ... idaṃ saddhindriyaṃ (Nett. p. 19).

[2] Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, taṃ atikkamitvā caranto atidhonacārī nāma.

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[1] Com.: Itihāsā ti evaṃ na itikirāyapavattiṃ attapaccakkhan ti attho. Cp. J. P. T. S. 1886, p. 111.
[2] N'atthi etissā pamāṇan ti appamaññā (Com.).

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[1] In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.
[2] = āsaṅga (Com.).
[3] = apariggaha (Com.).
[4] S. IV, p. 372 has saraṇa, but araṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. araṇa.

[1] = āveṇika (Com.).
[2] = alakkhika (Com.).
[3] = āraññaka (Com.).
[4] = phandanā (Com.).

[1] = uḷārapañña (Com.).
[2] = gaṇhāti (Com.).
[3] = sañcicca, buddhipubbena (Com.).

[1] = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.
[2] = sīvathikā (Com.).
[3] = aparādha (Com.).

[1] = ñāta (Com.). [2] = siddha (Com.).
[3] = gārayha (Com.).

[1] = vadhitvā (Com.). The spelling jhitvā is likely to have been adopted to avoid confusion between jitvā 'having conquered' and jitvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).
[2] = tihi pukkhala, i. e. sobhana (Com.).
[3] = dīpakapallika (Com.).

[1] = dhammakoṭṭhāsāni (Com.).

[1] nindaniya (Com.).
[2] = nibbijjhana (nibbijana, MS.), padālana, scl. lobhakkhandhādīnaṃ (Com.).
[3] Com.: Kuṇḍakādinā sukarabhattena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamituṃ alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.
[4] This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

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[1] = ñeyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyaṃ.
[2] Com.: tāya kataṃ akkulaṃ pakkulakaraṇañ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.
[3] = niyyāti, vimuccati (Com.).

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[1] = pamokkha (Com.).
[2] The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B, kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkā.
[3] = upathambhaka (Com.).
[4] = pasaṃsitabba (Com.).
[5] = pūjaniya.

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[1] Phalan ti pana sāmaññaphalaṃ (Com.).
[2] = abhibhavati (Com.).
[3] = bujjhitabba (Com.).
[4] = daḷha (Com.).

[1] Saṃyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.

[1] = puññabhāvanā (Com.).
[2] = aparaddha, khalitapuggala (Com.).

[1] = vaṭṭati (Com.).
[2] = vimociyamāna (Com.).
[3] = atiseti (Com.).
[4] = samantato pallavagahaṇena virūḷha (Com.).
[5] = saṃsarita (Com.).
[6] = sakyate, sakkā (Com.).

[1] = pakkhipati, adhiṭṭhahati (Com.).
[2] = anuparatasallekhavutti (Com.).
[3] = sakāraṇa (Com.).
[4] = sabrahmacārī (Com.).

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[1] = acchiddacatupārisuddhisīlavutti (Com.).
[2] Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvaṃ udakaṃ bahi siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya.
[3] = gaha (Com.).
[4] = gametabba, netabba (Com.).
[5] = kusalākusale vītivatti (Com.).

APPENDIX III.

Index of Proper Names[1].

[1] Names occurring in the quotations only are printed in italics.

APPENDIX IV.

Index of Quotations,

Grouped according to the Works from which they are taken[1].

[1] In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

Jat. III, p. 111 = 130, 134
III, p. 158 = 184
IV, p. 54 sq.; 496 = 6, 33, 44 sq.
IV, p. 172 = 69
IV, p. 496 = 181
V, p. 168, 242 = 134
V, p. 222, 242 = 130
V, p. 266 = 181
VI, p. 28 = 149[1]

P. P. p. 6 = 7

Sum. I, p. 52 = 12, 36
I, p. 54 = 12, 36

Dhp. A. p. 175 = 62
p. 316 = 35

Mhv. I, p. 244 = 12, 36

MBh. XII, 174, 46; 177, 51 = 165

[1] Ajj' eva kiccam ātappam, and so on.